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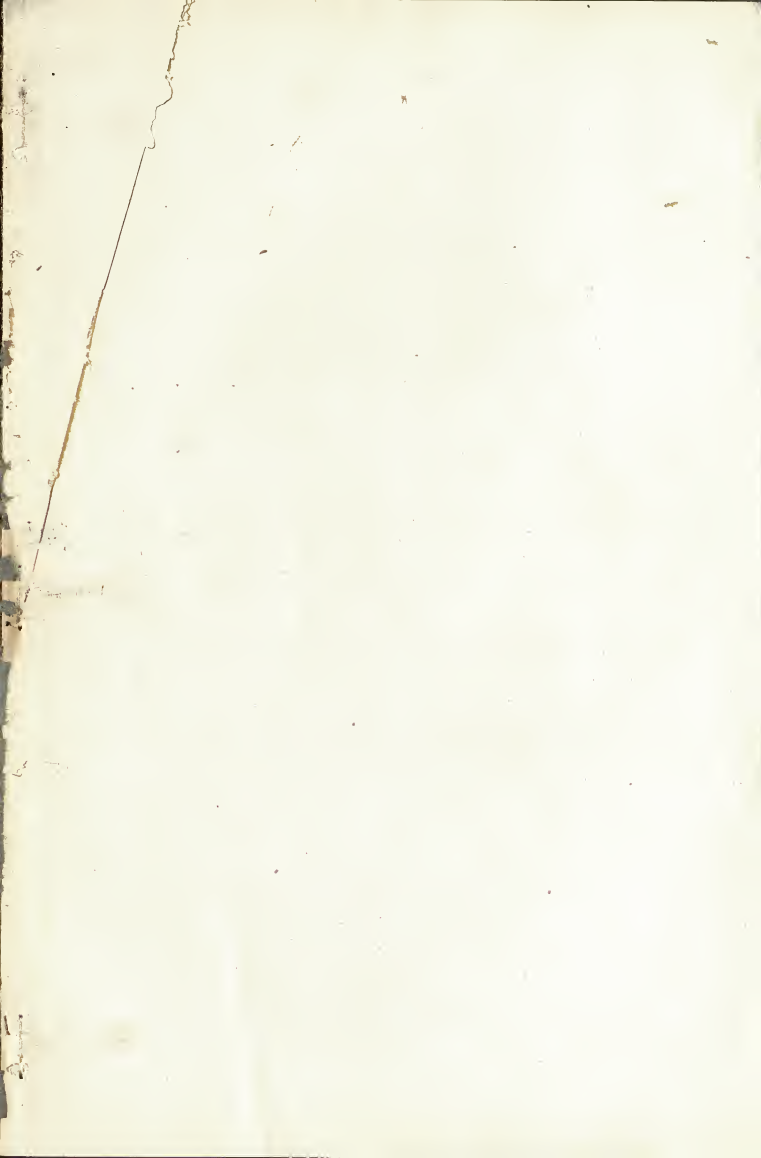
# The Connecticut Baptist Annual

1923



Cost Thirty-five Cents









REV. JOHN NEWTON LACKEY, D. D.  
*President*

CHARLES EDWARD PRIOR  
*Treasurer*

ONE HUNDREDTH  
ANNUAL REPORT  
*of*  
**The Connecticut  
Baptist Convention**  
*and the*  
Woman's Baptist Mission Society of Connecticut  
*Together with the*  
ONE HUNDRED AND FOURTH ANNUAL REPORT  
*of the*  
Connecticut Baptist Education Society  
*and the*  
Conference of Connecticut Baptist Ministers

∞∞

All Meetings held with  
THE CENTRAL BAPTIST CHURCH OF HARTFORD  
REV. HERBERT JUDSON WHITE, D. D.  
REV. JOHN NEWTON LACKEY, D. D.  
*Co-Pastors*

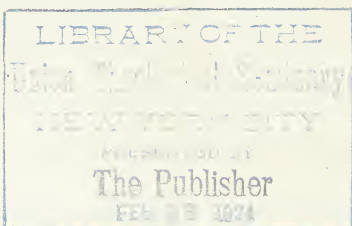
October 15-17, 1923

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Next Annual Meeting will be held with the  
CALVARY BAPTIST CHURCH, NEW HAVEN  
REV. JAMES MCGEE, D. D., PASTOR  
October 13-15, 1924

∞∞

REV. A. B. COATS, D. D., *General Secretary*  
720 Main Street, Hartford, Conn.  
*Telephone Connections*



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## OFFICERS OF THE CONVENTION

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Charles P. Walker

**Second Vice-President**

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**Secretary**

Rev. A. B. Coats, D. D.

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Rev. H. J. White, D. D.	Elias F. Wilcox
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Rev. H. M. Thompson, D. D.	Mrs. Allen W. Brown

**Finance Committee**

William J. Grippin	Hadlai A. Hull	Henry H. Dickinson
	Charles Edward Prior, ex-officio	





## ACT OF INCORPORATION

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Resolution Incorporating the General Convention of the Baptist Churches in the State of Connecticut and Vicinity — Passed May, 1824.

Resolved by this Assembly:—That Asa Wilcox, Jonathan Goodwin, Augustus Bolles, Joseph B. Gilbert, Robert Francis, Elisha Cushman, Roswell Burrows, Oliver Wilson, John Turney, Jeremiah Brown, Claudius L. Collins, Rufus Babcock, Wm. H. Manning, and Wm. Quiner and their associates, be, and they are hereby made and constituted a body politic and corporate, by the name of the General Convention of the Baptist Churches of Connecticut and Vicinity, and by that name they and their successors shall and may have perpetual succession; shall be capable of suing and being sued, plead and being impleaded, in all suits of what nature soever, may have a common seal, and the same alter or change at pleasure; and may also have, purchase, receive, hold, and convey away estate, real, personal, or mixed, the annual income of which shall not exceed three thousand dollars. Provided that said income, whatever may be the amount thereof, be annually expended and appropriated to the purposes designated in said petition.

Said Convention may from time to time, elect a president and such other officers and agents as they may find necessary or convenient; may make By-Laws respecting the number, qualification, and duties of their officers and members, prescribe the mode of election, and admission of members, the time, place, and manner of holding their meetings; the number necessary to form a quorum, and all other By-Laws and regulations the said Convention may deem necessary for the government and due regulation of its concerns, to promote and secure the essential objects of said Convention as expressed in their Constitution, not repugnant to the laws of this State or the United States.

The first meeting of said Convention shall be holden at the Baptist Meeting House in the city of Middletown, in the county of Middlesex, on the second Wednesday of June, A. D. 1824, at nine o'clock in the forenoon.

This act of incorporation, or any part thereof, may be altered, amended or appealed, at the pleasure of the General Assembly.

Resolved by this Assembly:—That said corporation be hereafter called and known by the name of "The Connecticut Baptist Convention."

## Resolve in Alteration, Passed June 15, 1899

Resolved by this Assembly:—That the corporation known by the name of The Connecticut Baptist Convention, duly incorporated by the General Assembly of this state, May session, 1824, may hereafter have, purchase, receive, hold, and convey estate, real, personal, or mixed, the annual income of which shall not exceed twenty-five thousand dollars.

## Resolve in Alteration, Passed April 2, 1909

Resolved by this Assembly:—That the resolution incorporating The Connecticut Baptist Convention be and it hereby is amended by adding at the end thereof the following: "Said Convention may accept and hold absolutely or as trustee, such funds as may be given, devised, or bequeathed to it, to be held by it in such manner or way as may be directed by the instrument making such gift, devise, or bequest, when such funds, or the income therefrom, or reversion thereof shall be for the benefit of said Convention or individuals or churches affiliated therewith."

**One Hundredth Annual Session**  
**of**  
**THE CONNECTICUT BAPTIST**  
**CONVENTION**

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Hartford, Conn., October 15-17, 1923.

The meeting to celebrate the One Hundredth Anniversary of The Connecticut Baptist Convention was held with the Central Baptist Church in the meeting-house of the old First Baptist Church of Hartford, October 15-17.

Promptly at 10:00 a. m., Tuesday, October 16, President Lackey called the Convention to order.

The Rev. P. F. Wolfenden, Bristol, had charge of the devotional service. "Praise God From Whom All Blessings Flow" was fittingly sung, and Mr. Wolfenden then led in prayer. He read for the scriptural lesson Psalm 48, and called attention to the thought of God's greatness as set forth in these words of inspiration leading us to praise Him for all His mighty acts.

Assuming again the leadership of the meeting, President Lackey called attention to the gavel which he held in his hand as having an interesting history. It was presented to Honorable James L. Howard, when he was Lieutenant Governor of Connecticut, and was used by him in the Senate Chamber. Mr. Howard was a member of the First Baptist Church for 65 years, and for many years was a deacon in that church.

Rev. H. J. White, D. D., as chairman of the Program Committee, presented the printed program which had been prepared. It was Voted that this program be accepted and adopted.

Dr. White then delivered the following address of welcome.

Fathers and Brethren:

It is my pleasant duty to represent Dr. Lackey, my pastor, and the members of the Central Baptist Church, and indeed the Baptists of Hartford and vicinity, in bidding you all a right loyal Baptist welcome! We are glad that you wanted to celebrate the Centennial here in our church, where 100 years ago, on the 29th of October, 38 delegates from 30 churches in the state met at the call of Rev. Elisha Cushman, Pastor of the Baptist Church in Hartford, to organize the Convention. Since the appointment of the Centennial Committee, of which I have the honor to be Chairman, the First and South Churches have become the Central Church. This is probably the last great denominational gathering to meet in this old building. We could wish that our new building were ready for these meetings, but we trust that before many years, we may have the pleasure of welcoming you to its spacious halls.

A century ago, a little handful of stalwart Baptists met in the only Baptist Meeting House in Hartford, on the corner of Market and Temple Streets, where the Fire Department now has a station. In that First Meeting House of our church, the Convention was organized. It is also noteworthy that in that same building the first classes of Trinity College were held.

Our State Convention was the outgrowth of a Foreign Missionary Society formed in 1814, also in our church, which in its development, led to work here in the state as well as on foreign fields, thus proving that the best way to till our home fields is to go to the distant fields in the Master's name. As this new organization was imbued with vital Christian life and animated by a true Christian purpose, it has not only survived a century of life but it has become stronger with every passing year.

I wish it were possible for us this morning to visualize that first meeting! Some of the delegates came in the two wheel chaise of that day, while others came on horseback, their saddle bags bulging with luncheon and extra garments and possibly thick sermon manuscripts and a bulky book or two. The Connecticut hills on that October day were as beautiful with their autumn foliage as they are today—some of the things about us, thank God, do not change! Men wore the high chokers and stocks and their best black clothing, while the women were adorned by the silks which their descendants so proudly exhibit today. There was ample parking space for the horses, with no police restrictions and no time limits from the Police Department. The roads were doubtless dusty but noiseless. There were few sidewalks and no high buildings. Wood was the universal fuel—coal strikes had not been invented; and the yards and sheds were filled with a generous supply of well seasoned wood for the coming winter.

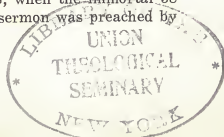
There were few, if any, whale oil street lamps to light the way at night and the evening meetings were dimly lighted, but "a Light that never was on sea or land" burned in their hearts, for theirs was the faith of heroes and pioneers.

Though religious liberty had been granted 34 years before, in 1789, in the first amendment to the Constitution, yet real ostracism and some persecution from the Standing Order had continued here in Connecticut to Baptists, Quakers, Universalists and other heretics. Only a year before our State Convention was organized, the pastor of one of the Congregational Churches, in Hartford, wrote on Monday morning in his diary, recently discovered: "Yesterday the Baptists baptized 5 persons in the river and I fear that others will be led astray, but my trust is in God." But in spite of this, there was a growing toleration as is proven by the fact that in those early days, when Hartford had only four churches—two Congregational, the Baptist, and Christ Church (Episcopalian), a union Sunday School was formed by these churches, over which a member of our church presided as Superintendent, and thus we learn that church unity in service is not altogether a modern invention.

The century has wrought vast changes in Hartford and in every other Connecticut city. 100 years ago the bulk of the population were farmers—today they are dwellers and workers in cities. Then they were almost wholly of English speaking stock called "Yankees"—today they are overwhelmingly European in speech and custom. Our fathers had their problems but they have gradually given place to problems far more weighty and complicated—doubtless, those of the next century will be still more difficult but we may be comforted in the current saying that "the first hundred years are the hardest." Certainly no problems are too great for men and women who continue the faith of our fathers. The great problem is with our own members. There are so many in our church who are like the colored man who, while praying to the Lord, offered himself upon the "altar of sacrifice" and in closing said that he would gladly help the Lord "in an advisory capacity!"

I must not be too long in throwing open the gates of welcome and hospitality. We welcome you all. We shall forget that there are "Modernists" and "Fundamentalists" anywhere, in the keen joy of our fellowship as Baptists who love our Lord and Saviour Jesus Christ. It was He who moved the fathers a century ago to join hands in the onward march of His church in Connecticut. He has been the Stay and Guide of every leader and pastor and faithful layman who has pushed the work forward through the long years of the century past. Today, as we face the new century, He is our only hope of salvation and of a redeemed world!

At the memorable meeting in October, 1823, when the immortal 38 delegates formed this great organization, the sermon was preached by



Rev. Asa Wilcox, Pastor of the Second Saybrook Church. He took for his text I Cor. 1-26, "For you see your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called." They were few in numbers, despised by their ecclesiastical neighbors, but, though humble in spirit they were filled with an unconquerable faith.

Is it not one of the miracles of history that in the century since that sermon was preached the Baptists have become the leading Protestant denomination numerically in the world—that they have given to England her greatest Prime Minister and to America a sainted President and a great Secretary of State. But we would not allow ourselves to have any spirit other than that which filled the heart of Asa Wilcox. We would repeat the same text to humble our hearts and to emphasize the great truth, for God after all is all sufficient and we are but the humble agents of his saving power.

May the result of this great Centennial meeting be the rededication of our Baptist Churches to the great tasks committed to them!

First Vice-President Charles P. Walker said in response:

Your gracious greeting makes it altogether evident that we are welcome, and we accept your hospitality with gratitude. During the past week as we have been preparing for these meetings of our Centennial gathering, history has naturally been a chief topic. Possibly we have been patting ourselves on the back overmuch for what has been accomplished during that century, but in our devotional meeting this morning I was glad to observe that it is neither the past nor the future that is to have our attention but it is the ever-living present.

After one hundred years as an organized Convention statistics show that we are numerically the largest Protestant denomination in the United States, and well may we ask why we have been so eminently blest.

To those who toiled during those hundred years, God gave tools; tools that were adapted to the work, and which they wielded well, as their harvest so abundantly proclaims. Today, the soil is entirely different and requires a different tool than that used by our fathers. And again God is placing in our hands tools that are adapted for the soil in which He would have us work. This is demonstrated by the manner in which Davenport House of New Haven was laid at our door. There, in the heart of an Italian population of forty thousand we are set to bring the Gospel to those who yet have to learn our traditions and beliefs. True, many of these have their religion, and we will not quarrel with that, but on the other hand, a large portion of them are absolutely without church or religion, and among these we must live and work.

Now, in the face of this condition, what is the message for us to carry back to our churches? Laymen!—our day is at hand; long enough have we, from cushioned pew, apathetically listened to the appeals from our pulpits. To our faith we must now with redoubled energy add our works. We must accept the challenge that is laid upon us by our chosen leaders and render our reasonable service to the Lord. We must be up and doing for there is a great task ahead of us—a task worthy of our steel. Here in this fair city a new church is to arise, fully equipped to proclaim the Gospel of Life, Light and Love to all those who have it not. Directly in the period ahead of us we must give ourselves as never before, we must give of our lives, of our hearts, of our pockets, yea, of our very souls that the Gospel of our Lord shall be preached.

May God make each of us worthy to handle well the tools which He has placed in our hands.

At the conclusion of this response, Mr. Walker took the chair while President Lackey delivered his annual message.

### PRESIDENT'S ADDRESS

For the sixth time it has been my privilege to bring to the Convention the annual message. I appreciate keenly the honor that has been mine through the gift of the Baptists of the State, in having been the presiding officer of the Convention for the past six years,—years which have in many ways been the most fruitful of our Baptist history. These years have witnessed a greater Baptist unity and a greater spirit of cooperation than the denomination had known hitherto. We have been aroused to a keener sense of our Baptist responsibility in world evangelization. The New World Movement has added new impetus to all our great organizations, has aroused the enthusiasm of all our churches and has opened tides of beneficence of which we had not even dreamed. While they have been hard years, years of high cost of everything, years of financial uncertainty, yet they have been years of unparalleled blessing to our great denomination. The war, with its tremendous financial demands, and the succeeding years with their increasing costs have caused men to measure and conserve their resources, but seemingly they have only caused GOD to release and pour out His. The result has been that in spite of high costs and vaulting prices our great missionary enterprises have not suffered, but are being carried on in a larger way than they were six years ago, and our people have learned lessons in the big possibilities of Christian stewardship which bear promise of rich fruitage in the years to come.

It is significant that with the last year of the New World Movement we are also completing one hundred years of history in the Connecticut Baptist Convention. One hundred years ago the Connecti-



cut Baptist Convention was organized in this church. This church is thirty-three years older than the Convention itself. It was organized in 1790. The Declaration of Independence was only fourteen years old, and Washington had been President of the United States only eleven months. The nation welded together by the adoption of the Constitution was only two years of age. Therefore, we are on historic ground.

But it is not our purpose in this address to recount the history of this church or the century of Convention history. To others who will appear on this program has been delegated this privilege, but we cannot refrain from just a little comparison of those days one hundred years ago with the days in which we are living today. The representatives from those thirty churches who came together with great earnestness one hundred years ago the 29th day of this month to organize the Connecticut Baptist Convention did not come to the Baptist Church in Hartford in automobiles. In fact they had never seen a railroad train, much less an automobile or an aeroplane. Oilwells, submarines and skyscrapers were then things unknown. Civilization had not yet reached the machine gun, high-explosives, poison gas, the dreadnaught and thirty-mile cannon. Telegraphs, telephones, ocean cables, and radios had not yet annihilated space and bound the world together into a small neighborhood. There were no vaccinations or inoculations to prevent disease, no germs to destroy peace of mind, and no anæsthesia to relieve pain. Society was not troubled by strikes, lock-outs, labor unions, or walking delegates. It was before the days of the locomotive, the trust, or the type-revolving printing press. There were no incubators, coal mines, Klondikes, commercial combines, or curb-stone brokers. Bolshevism, Socialism and Einstein theories had not yet caught the imagination of half the world. It was before the time of the ocean liner, summer resorts or the Republican party. Multigraphs, dictographs, addressographs and typewriters had not eliminated the needs of copy-books and ruined penmanship. Moving pictures, Sunday supplements, and easy transportation had not yet come to tempt people from the House of Worship on the Lord's Day. Prize fights, football matches, and "world series" had not yet centered all interests, and monopolized all conversation. It was before the days of the electric light, X-rays, trolley cars, beauty shops, bobbed hair and silk stockings.

No wonder people had time to go to Conventions! They lived the simple life. The march of progress had not caught them in its maelstrom. The church was the social and religious center of the community. The preacher had no rival. He was supposed to speak ex cathedra on all subjects; and no one presumed to doubt his opinion! **HOW TIMES HAVE CHANGED!** Yet there are those who hark back to those old days and expect a preacher to make the same stir in the community today as he did in those unrivalled days.



In those days the chief task of the minister was to PREACH. The preaching service was the principal service of the church. But today the church has multiplied its activities many fold. While the church building must never cease to be a place of worship, in this age it must be much more than that. The church must minister to the mental, social, recreational, and moral, as well as the religious life of its membership, if it is to hold the loyalty of its constituents. The old fashioned building consisting merely of an auditorium and perhaps one or two other rooms, is rapidly becoming a thing of the past. It had no place for children. The church that would succeed today must do in this twentieth century what Jesus did in the first, when, as the Word tells us, "He set a child in the midst." The church of today is more carefully looking after the young life than in any other age of its history. It has begun to realize that it is better to claim people for Christ when they are young, "when the evil days come not and the years draw nigh when they shall say they have no pleasure in goodness and purity" than to spend so much time and effort in trying to "reclaim" them after sin has stamped its image and superscription upon them. So the church of today must be a regular bee-hive of activities. The minister today is much more than a preacher. He is a veritable captain of industry, of which the preaching is only a small part. The preacher of today must be a bigger man than he had to be one hundred years ago.

But let no one think from what I have said that I consider the pulpit an unimportant part of a minister's work. On the contrary, it is most important. The pulpit is the preacher's throne. It is there that he must establish his reign if he is to rule at all. It is there that he must win respect. It is there that he must wield his influence and power. If he fails there, he has failed in the most vital part of his work. Notwithstanding the importance of other things that clamor for the minister's attention, he should allow nothing to come between him and careful, earnest, painstaking preparation for his pulpit work.

Brethren of the ministry, fellow workers for the Kingdom of God, let no man belittle your calling! The pulpit has not lost its power. The golden age of the Christian ministry is not in the past but in the future. Never did the Christian ministry offer greater opportunities of service, greater incentives to life investment, and greater calls for real sacrifice than it does today. One hundred and fifty years ago Voltaire declared that he was "living in the twilight of the Christian day." Poor, deluded old man! He was indeed living in the twilight of the Christian day, but it was the morning twilight, not the evening twilight. The poor old man thought that the Christian sun was setting behind clouds of doom, when it had scarcely risen above the horizon. The oldest organization of the race today is the Christian church. It has indeed lifted empires off their hinges and turned the streams of the centuries into new channels. And there is no vocation

in the world that offers the challenge to young men of real ambition and red blood, that is offered by the Christian ministry.

It is a great calling and offers unparalleled opportunities for influence and power because of the situation in which the world finds itself today. We are living in the greatest age of the world's history. The war brought many changes, and in every phase of life we are meeting new problems. Old forms of government that have existed for fifteen hundred years, have tumbled down before our very eyes. New nations are being born. People who cannot remember when they were not held in bondage, are standing erect and taking their places among free peoples. Doors of wonderful missionary opportunity have opened up before us, bringing to the church the greatest challenge of the Christian era. Never have there been such opportunities to invest the life for God.

The church is also challenged by the grave perils that it faces. There has trooped in the wake of the great war a group of appalling dangers that makes the careful student of world affairs stand aghast. There are sinister forces at work aiming at the overthrow of society and the destruction of this marvelous civilization that it has taken the church two thousand years to build up at tremendous cost. A war-weary world sees with horror the eastern sky all lighted up with the torches of red anarchy applied to almost one third of the world. The grim monster is working its way westward, loudly boasting that it will soon have Christian civilization under its control. We are in fearful danger today of a repetition of the dark ages of the mediaeval world. Bolshevism would destroy all that man has gained in a two thousand years' climb toward God. It would give us a civilization with Christ and the church left out,—a civilization that would not be worth preserving. Listen to Michel Bakunin, one of the leaders of the Red Movement in Russia, whose consuming passion is atheism and hate: "Let your own happiness be your own law," he said. "Tear out of your heart the belief in God. Until this is done, you will never know what freedom is. You must accustom yourself to destroy everything, the so-called good with the bad. For if an atom of the old world remains, the new one will never be created."

I ask you what the new world will be if it is to be created by such a spirit! Is oppression any the less hateful in the hands of the mob than in the hands of the despot, and has democracy availed anything if it has rescued the world from the absolutism of the king only to hand it over to the absolutism of the mob? Bolshevism in Russia is only radical Socialism reduced to practice. Let the world beware! It has only substituted for the despotism of a cultured aristocracy, the despotism of an ignorant proletariat. Lenin and Trotsky have destroyed a civilization but history will indelibly record that they have been powerless to reconstruct it. No, the world is not yet safe for democracy!

The Stressman ministry in Germany is hanging in the balance. Ten years ago Germany was one of the most stable and progressive governments in the world; but it looks today as if the only way to save Germany from the Red Horror is to create a military dictatorship with Stressman at its head. If this fails, it looks as if Germany were doomed.

And this country is not free from the same deadly peril. Organized selfishness and class hatred are striking at the very roots of constitutional government, and the liberty which we enjoy here in free America—liberty of conscience and liberty of life—is peculiarly a Baptist heritage. For it was through Baptist influence that it was written into the Constitution. Under that Constitution, we have prospered and developed. Under that Constitution we have kept alive the watch-fires of freedom. Under that Constitution we have worshipped God according to the dictates of conscience. We Baptists want the Constitution to abide. We want it to impel us onward—and that Constitution is being attacked these days.

Joined with organized selfishness in this gigantic attempt to overthrow the Constitution and leagued with the Red Empire is the organized liquor traffic. The liquor traffic has proven itself to be what we have always known it to be, an organization that respects neither the laws of God or man. It has plunged the country into one of the worst periods of lawlessness it has ever seen. It is engaged in a mighty attempt to nullify the eighteenth amendment and discredit the Volstead Act. It is their purpose to secure the repeal of the Volstead Act and so modify the eighteenth amendment that it shall not apply to wine and beer; and inasmuch as wine and beer constituted 90% of the liquor drunk in the United States before the passing of the Amendment, if they are successful in this attempt, they will have brought back 90% of the drink traffic! They say they do not want the saloon. No, they only want to bring back the booze; and if it comes to a choice, we will take the saloon without the booze, rather than the booze without the saloon.

And when a man like Governor Al Smith, of New York, makes the statement that the eighteenth amendment and the Volstead Act are only supported by cranks and fanatics, he has included under those names the great majority of the people of the United States. If Al Smith thinks he has helped his political prospects by such a course, he has misjudged the American people. He is destined to find the chariot of his political ambitions wrecked along the highway to oblivion. It is my confidence in the American people that they will never again legalize the curse of rum. The sepulchre of the centuries is filled with the bones of dead evils slain by man in his march toward God, and the bones of the liquor traffic will soon be whitening with the others.

Yet there are many good people who regard the whole matter as a joke—but it is no joke. The attack against the eighteenth amendment is an attack against all law and the whole Constitution. It is anarchy. The man who patronizes a bootlegger has joined hands with the Bolshevik and the anarchist. He has put personal privilege before patriotism, and values a cocktail more than he does the Constitution.

Let the churches be alert on this question. Let there come from our pulpits no uncertain sound. Let our churches stand by Judge Wheeler in his crusade to rid our state of this traffic. Let us create a tide of sentiment for prohibition and law and order that will expel all our Al Smiths from the political horizon and wipe bootleggers off the map! Let us make our land free from the curse.

The president wishes also to call attention to our duties with regard to the strangers within our gates. Connecticut is confronted with the problem of the New American as in no other state. According to the last census seven out of every ten of our people are foreigners in this state. This being the case, the line of direction for our efforts is made perfectly clear. Connecticut is a home mission state. There must be such a readjustment of our benevolent funds as to permit a more aggressive work among this class or we are lost. We must save these strangers in order to save ourselves.

Once again the president urges upon our churches a greater loyalty to the program of our great denomination. Let us swing our churches into the denominational game. There can be only partial success unless we can do team work. Are we big enough to cooperate? There are churches in the state that have had no part in the New World Movement and have missed the blessing, the inspiration and the thrill that have attended it. These churches are not better off, but have been the great losers in every way. The church that loses its life for the denomination's sake finds it, and the church that saves its life from the denomination, loses it. What shall it profit a church if it gain a new building or a full treasury and loses its own soul! The soul of a church is its missionary zeal.

The five year period of the New World Movement will close next April 30th. At least one of the churches in the Convention has paid, its New World Movement pledges in full; but many are yet far from the goal. We have put our hand to the plow, let us not turn back. Let every church make a mighty effort to redeem in full all its pledges and keep Connecticut in the vanguard of the State Conventions, where it has stood from the beginning of the Movement.

We are now entering on a new century of history, and at the same time a new denominational policy. This new policy begins with the local church and centers the responsibility there. Let every church in the state swing into line and with a united and mighty tread, let us march in triumph with our denomination to victory.

And let us not forget the real purpose of the church. It is the purpose of the church to evangelize the world. I am glad that the doctrinal controversy that has been raging in our denomination is on the wane. Controversy never gets anywhere. When a church or a nation becomes envious and jealous of its great God-given leaders, that church or that nation has started on the road to decay. Let us reaffirm our faith in our leaders and get back to the real task of the church. That task is evangelism. Let us plant our feet upon that rock upon which Christ told Peter He would found His church, and as did that far Fisherman of Galilee let us fling out our banner to the world: "Thou art the Christ, the Son of the Living God." If we plant the faith of our church there, the gates of hell shall not prevail against it. And men and women, seeking some sure foundation for their hope, will come flocking to our standard. The church that winneth souls is wise.

In conclusion, let me express my appreciation of the good will and splendid cooperation of the members, and officers of the Convention in all the work we have tried to do.

At the conclusion of his address, President Lackey appointed the following Committees to report this year:

**On Nominations—Rev. G. C. Laudenslager, Southington.**

Allen W. Brown, West Hartford.

Mrs. Arthur M. Brown, Jewett City.

Miss Aldora Bailey, New Haven.

**On Resolutions—Rev. Charles A. Decker, Bridgeport.**

W. R. Dixon, Waterbury.

Arthur W. Fox, New Haven.

Mrs. E. E. Gates, Hartford.

**On Place and Preacher—Rev. A. D. Carpenter, Torrington.**

Clifford Marsh, Winsted.

Mrs. Charles W. Hopkins, Danbury.

The report of the Board of Trustees was then read by Secretary A. B. Coats.

## REPORT OF THE BOARD OF TRUSTEES

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The Board of Trustees to  
The Connecticut Baptist Convention

*Greetings:—*

It is with more than ordinary pleasure and interest we render to you our one hundredth annual report. It is an occasion for rejoicing and self congratulation and thanksgiving to Almighty God. We have reached the end of our first century with honor, and with the distinction which belongs to an organization which has endured successfully the vicissitudes of a hundred years. We have maintained our integrity, we have met our obligations. We have lifted our standards and performed our tasks and kept the faith.

The activities of the year have been well sustained. We have suffered no losses in the Board by death but two of our valued members, Rev. Edgar R. Hyde of Middletown and Mrs. J. D. Rough of Norwich, have removed from the state.

In prosecuting its work the Board has met three times and the Executive Committee six times. Work in our various fields has been vigorously carried on, as will appear in the reports which are to follow. Work for the New Americans has been of especial interest and importance.

All the missions have been sustained with interest. Two important additions have been made to the missionary force. Rev. Francesco Sannella has become pastor of the Italian Baptist Church, New Haven, and the Rev. N. Dulitz has taken up the important Hungarian work at Wallingford and vicinity. Both of these workers are strong men, and leaders, in their respective nationalities. The number of baptisms reported in the churches and missions of the New Americans is 70,—10 less than last year.

The work at the Davenport House of Christian Service is of peculiar interest. Two events, of almost tragic importance, have occurred: one is the death of Mrs. R. Maplesden, who has been much interested in the work from the beginning and closely identified with it, and the other, the death by automobile accident of Mr. and Mrs. Rose, who were both actively engaged in the work in the settlement house and much beloved by those who were working with them. From the report of the year's activities, I quote the following: "The two most promising features of our last year's work are showing up in results. I refer to the Girls' Club work and the work with the younger men. Last fall very few girls, above 13 years of age, were attending classes here. Mrs. Ray started gymnasium classes and all last winter the attend-

ance was small, but it proved to be a good foundation. The girls now number between 20 and 30. They are a fine group of high school and working girls and I expect great things from them. Work with the boys has become gradually more systematic. We are occupying an increasingly prominent place in athletic circles in the city. Davenport is getting into the life of the boyhood of the community. Our membership at present is over 90—all paid up. The new gymnasium has helped materially in offering an attractive program to both boys and girls. The staff is working harmoniously and the year looks promising."

There has been one change in the personnel of our workers. In August the Rev. W. T. Thayer, who has been for several years our Director of Religious Education, presented his resignation which has been accepted and that important department of work is now without a head. The Rev. Manford W. Schuh, Chairman of the Commission on Religious Education, will present the report of the year's activities.

The financial outlook is brighter than one year ago. Thanks to the vigorous efforts of the "Centennial Thank-Offering" Committee, the measure promises to attain large success. This will enable us to accomplish some important undertakings which have waited for some time but ought now to be done at once. In this connection one other thing ought to be noted. This last year of our century has significance as being also the last year of the New World Movement. In about six months, the Baptists of the north, will have finished the most stupendous effort our own or any other Christian denomination ever attempted in the way of an advanced movement in Christian enterprise. If the financial goal of this year is reached and the sum of Twelve Millions of Dollars is, as we have increasing reason to hope it will be, secured, our Convention finances will be in excellent condition. The General Board of Promotion can restore the sum of Eighteen Thousand Dollars underdrawings which we have suffered and we can pay our debts and allow a comfortable margin with which to begin the new year. Our own part in raising the Twelve Millions of Dollars and the steps which are being taken to perform it will be fully set forth in the report of the Director of Promotion.

A further important consideration should be urged as we celebrate the completion of a hundred years. This inspiring occasion marks not a goal—but a starting point. We have not reached an end but attained a beginning. Important and fateful years are ahead. The attainments of the past are good but the opportunities of the future are vastly greater.

Two matters, somewhat related and both of vital importance, are to be given consideration at this meeting of our Convention. One is the report of the Committee on the Future Policy of the Convention, which involves a revision of our Constitution and By-Laws. The methods of carrying on our work in the past, we feel, have yielded



good results; but, if there is a better way for conducting our affairs, we ought to discover it. The suggestions of this Committee should have our serious consideration. From the small beginnings of a hundred years ago, we have grown to be a large business enterprise, administering hundreds of thousands of dollars worth of funds and spending tens of thousands of dollars a year carrying on our ever increasing work. We should rigidly apply business principles and methods in carrying on our work.

The other matter, which has also to do with our future activities, is the consideration of a report of the Committee on Future Denominational Program which was made at the meetings of the Northern Baptist Convention, held last May, at Atlantic City. The appointment of this Committee anticipated the close of the New World Movement and they were asked to prepare a method of procedure for the years that are immediately to follow. It was a strong Committee and they gave many months to careful consideration of the problems which confront us as a denomination. Their report was accepted and has been printed and generally distributed through the churches of the denomination. A copy of this report was sent, some months ago, to each church in the state, and a request made that pastors and churches give careful consideration to the recommendations embodied in the report. We trust this has been done and that, as representatives of the churches, you have come prepared to say whether or not you will endorse the proposed measures and join with those states of the Northern Baptist Convention in this effort at cooperation. The provision was made that if the report should be ratified by two-thirds of the participating organizations the Board of Missionary Cooperation, as it will now be called, should be constituted and the denomination enter promptly, and aggressively, on its future program. A matter of such vital importance as this ought not to be decided without careful and, it may be, prolonged discussion of its salient features. If we do this, the objection urged in some quarters against the New World Movement program, that it was something made outside and thrust upon us, will not apply. It will be, in a very real sense, our own program, upon which I trust we can all heartily cooperate to secure the great ends of the denomination.

One of the wise provisions of this program is that we shall hereafter take each year as it comes and make provision for the support of its activities, rather than for those for a period of years. This will doubtless eliminate a weakness in the New World Movement. At the same time, it ought not to debar us from a wise look ahead to discover what goal we shall seek during a period of years. If you should vote to become a sharer in this cooperative movement, we recommend that a Committee be appointed, who shall seriously consider our work in the state and discover to us what things we ought to accomplish through a period, say of five years; and then, that each year, we will



try to do so much of that five years' task as the financial outlook seems to justify.

Our ability to finance our state work is a matter of very great importance. Beyond controversy the experience of a constantly accumulating debt must not be repeated. It need not be. Under the arrangement proposed in the Future Denominational Program, the power to determine the amount of our budget for any year remains with us. When after careful consideration of our needs we submit to the Finance Committee of the Northern Baptist Convention a budget which represents our mature judgment of our needs, the Committee can criticise, and suggest but can not amend without our consent.

One thing the New World Movement taught us and that is that the ability of our Baptist Churches in Connecticut to give is very much greater than we thought. We have paid in during the four years of The New World Movement an average of at least Two Hundred and Fifty Thousand Dollars a year. It seems a matter of simple justice that out of that large sum we should be permitted to retain the Forty or Fifty Thousand Dollars needed to pay for our own important and vital work.

But all of this is dependent on our willingness to maintain this present standard of giving. Perhaps the gravest danger we face, as we enter upon our new century, will be a tendency on the part of many of our churches to follow the strenuous effort of the Hundred Million Dollar Campaign with a general letting down of effort.

This will be a constantly recurring evil until in all our churches, in the place of spasmodic and emotional giving, we substitute the principle and practice of stewardship.

In the growing conviction that this principle is the true law of the Kingdom in regard to the relation of a Christian to wealth is our hope. Only then shall there be a solid basis for our expectation that all these great enterprises of the Kingdom be adequately financed.

One of the things which has largely contributed to our success has been the remarkable degree of unanimity which has pervaded all our counsels. No unseemly strife has ever wasted our strength or dissipated our energies. Without doubt there are among us the same differences of opinion on controverted subjects, some of which seem vital, which are found in other sections, but at any rate we have not yet let them disturb our peace. We seem to have proven that the best way after all to come to see eye to eye in these great matters is steadfastly to "maintain the unity of the spirit in the bond of peace."

As we survey the past and mark the great goodness and mercy of God in so richly blessing our efforts and then turn our eyes to the future and note how fertile the fields it is ours to cultivate, we are constrained to acknowledge "we have a goodly heritage."

Those, who in faith and love to God one hundred years ago founded this Convention, have gone to their reward. They rest from their labors and their works do follow them. At the close of these services we take up their burden and start out on the new century. Some of us will go but a very little way; none of us will go all the way, but whether the journey be long or short, shall we not join with all those who have wrought on the blessed task and pray "God bless The Connecticut Baptist Convention."

Respectfully submitted,

The Board of Trustees of

The Connecticut Baptist Convention

By A. B. COATS, Secretary.

Voted, That the report be accepted as read and adopted.

Treasurer Chas. Edw. Prior then presented his annual report and made some explanations. This report will be found, printed in connection with a further financial statement, on pages 00-00. It was Voted, That the report be accepted and printed in the minutes.

The Committee on Nominations, through the chairman, Rev. G. C. Laudenslager, made the following report:

President—Rev. John Newton Lackey, D. D., Hartford.

First Vice-President—Charles P. Walker, Hartford.

Second Vice-President—Mrs. A. L. Mulloy, Waterbury.

Secretary—Rev. Albert B. Coats, D. D., Hartford.

Treasurer—Charles Edward Prior, Hartford.

It was Voted, That the report be accepted, and the thanks of the Convention given to those who had served so faithfully the past year.

It was Voted, That the chairman of the Nominating Committee be instructed to cast one ballot for the officers named in the report. This he did and they were declared elected.

The time having arrived for the preaching of the annual sermon, the congregation sang, "The Church's One Foundation." The preacher of the sermon, Rev. Chester H. Howe, New London, read a portion of Galatians, fifth chapter, and the Rev. David A. Pitt, D. D., of Norwich, after a moment

# REPORTS FROM MISSIONARIES

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MISSIONARIES	FIELD OF LABOR									
	Weeks Employed	Sermons Delivered	Prayer Meetings Conducted	Other Addresses	Pastoral Visits	Paid by Convention	Paid by A. B. H. M. S.	Baptized	Membership	
Bolognese, Jos.	15	19	11	.....	50	\$68.50	\$68.50	.....	16	
D'Addio, D.	13	13	3	4	60	112.50	112.50	.....	24	
Daviduk, John	52	91	26	.....	.....	400.00	400.00	12	29	
Daviduk, John	52	169	49	.....	.....	.....	.....	5	54	
Isgro, Biagio	52	153	25	5	500	750.00	750.00	7	33	
Meriden, Italian	52	104	52	28	318	480.00	480.00	.....	83	
Parrella, J. E.	31	62	56	54	554	751.25	751.25	3	28	
Pavelda, J. J.	22	79	8	9	294	315.82	315.82	7	17	
Pavelda, J. J.	52	136	125	27	653	813.03	813.03	12	72	
Petre, Gabriel	52	104	52	.....	365	650.00	650.00	6	66	
Revesz, Ladisto	52	104	52	3	1,050	304.16	315.82	7	66	
Riso, John G.	52	13	13	12	212	634.47	551.13	.....	71	
Roca, A.	13	26	13	2	100	30.00	30.00	.....	20	
Sannella, F.	13	13	.....	.....	750	530.00	530.00	4	52	
Ventura, Arthur	52	121	3	10	91	600.00	600.00	9	.....	
Ventura, Arthur	50	.....	12	47	463	.....	.....	.....	.....	
Robbins, F. S.	49	.....	.....	.....	.....	1,250.00	1,250.00	.....	.....	
Moore, Cynthia	52	.....	.....	.....	.....	.....	.....	.....	.....	
Davenport Mission	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Totals.....	759	1,325	587	201	5,672	\$8,538.91	\$7,327.23	73	651	

Paid for supply fees:									
Bolognese, Jos.						100.00			
Norwich, Italian.						235.27			
Colletta, Vincent.						47.20			
Gallopi, A.						.....			
Totals.....	759	1,325	587	201	5,672	\$8,911.38	\$7,374.43	73	651

Paid for supply fees:									
Bolognese, Jos.						100.00			
Revesz, Jos.						225.27			
Collier, Vincent						47.20	47.20		
Galloppl, A.						.....	.....		
Totals.....	759	1,325	587	201	5,672	\$8,911.38	\$7,374.43	73	651

## GENERAL MISSIONARIES

	Weeks Employed	School Sessions	Services Attended	Classes Conducted	Calls	Paid by Convention	
Szrlagyi, Michael	39	120	44	.....	765	645.00	645.00
Revesz, Ladisto	52	136	125	27	650	600.00	600.00
Bridgeport, Hungarian	.....	.....	.....	.....	.....	.....	.....
Wallington, Hungarian	.....	.....	.....	.....	.....	.....	.....
Full Total.....	850	1,581	756	228	7,087	\$10,156.38	\$8,619.43

## SUMMARY OF REPORTS OF AIDED CHURCHES

CHURCHES	PASTORS	Weeks of Service	Baptized	Added by Letter, etc.	Sermons Preached	Prayer Meetings	Pastoral Visits	Membership	BENEVOLENCES			Paid by Convention
									Local Expenses	Missionary	Total	
Carlton.....	Arthur H. Carpenter.....	49	.....	.....	53	.....	46	.....	\$533.75	\$166.50	\$700.25	\$146.25
Colebrook, North.....	Samuel Johnson.....	26	.....	.....	17	.....	16	.....	100.00	.....	.....	160.00
Colebrook, South.....	Samuel Johnson.....	26	.....	.....	25	.....	19	.....	98.02	15.00	113.02	169.48
Colchester.....	Mrs. B. D. Remington.....	48	.....	.....	.....	.....	79	20	402.25	27.00	429.25	100.00
Danbury, New Hope.....	J. Edward Harris.....	53	.....	.....	67	.....	64	43	586.60	176.00	765.60	100.00
Eber Dunham Memorial.....	F. W. Klein.....	34	.....	1	93	23	232	15	464.09	59.00	523.09	3.34
Eastford.....	J. W. Carpenter.....	53	.....	.....	70	.....	4	61	416.00	225.65	641.65	100.00
Eastford.....	Norman M. Bloore.....	35	.....	.....	85	25	127	58	653.10	118.30	771.40	83.32
Eastville.....	W. D. Remington.....	4	.....	.....	9	.....	15	102	434.80	.....	.....	50.00
Harford, Blue Hills.....	A. D. Kendrick, D. D.....	26	.....	4	73	25	60	104	1,357.06	25.18	1,382.24	175.00
Harford, Blue Hills.....	H. B. Hutchins.....	53	2	5	91	38	467	136	3,304.38	625.10	3,929.48	180.00
Harford, Olivet.....	Chas. C. Zabriskie.....	9	.....	.....	9	.....	3	21	4.00	.....	25.15	45.00
Ledyard.....	Horatio J. Chase.....	13	.....	.....	11	.....	12	.....	21.15	.....	.....	97.00
Milford.....	Edward Blackwell.....	51	6	2	144	81	214	54	644.80	6.00	650.80	100.00
Naugatuck.....	Francis C. Lamb.....	52	.....	.....	104	38	27	42	1,080.03	38.00	1,118.03	146.00
New Haven, Grand Avenue.....	P. L. Cosman.....	28	.....	.....	54	.....	28	470	1,080.03	408.65	1,518.75	275.00
New London, Montauk Ave.....	Welcome E. Bates.....	30	.....	.....	58	.....	144	.....	396.54	84.50	481.04	50.00
New London, Montauk Ave.....	Horatio J. Chase.....	30	2	8	45	23	125	146	1,539.44	219.60	1,759.04	175.00
Norwich.....	Frederick J. Trickett.....	21	.....	.....	10	41	20	62	439.69	226.22	665.91	208.33
Stamford.....	C. S. Nightingale.....	53	.....	2	50	30	62	43	714.07	94.65	808.72	150.00
Thompson, East.....	J. C. Stoddard.....	49	6	.....	61	18	60	30	595.68	91.00	686.68	208.00
Westford.....	Norman M. Bloore.....	52	.....	.....	35	4	62	27	309.00	.....	309.00	100.00
West Haven.....	Wm. H. Wakefield.....	52	7	14	96	47	267	180	2,444.73	469.38	2,914.11	600.00
West Hartford.....	G. F. Wortley.....	51	.....	.....	81	44	335	121	6,295.95	972.71	7,268.66	375.00
Bridgeport, German.....	Emil Berger.....	52	.....	5	119	52	384	79	6,127.91	222.40	6,350.31	350.00
Totals.....		937	36	52	2,370	533	3,701	1,766	\$29,632.79	\$4,296.84	\$33,929.63	\$4,342.22

of silence, led in prayer. The theme of the sermon was "Freedom and Bondage" and the text: Galatians 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

## STAND FAST IN CHRISTIAN LIBERTY

"For freedom did Christ set us free: Stand fast, therefore and be not entangled in the yoke of bondage." Gal. 5:1.

Freedom and bondage stand at the two extremes of life. History is the story of man's effort to emancipate himself from bondage and to obtain full freedom. One of the greatest glories of our Christian faith is the realization in the individual soul of spiritual freedom. Jesus lived and died that we might be free indeed. He also established the Kingdom of God among men and, as that Kingdom comes, we have true freedom in all the relationships of life.

There is no better interpreter or stauncher champion of Christian freedom than the Apostle Paul. He was born into the freedom of Roman citizenship; he was reborn into the freedom of the citizenship of the Kingdom of God. He had known the yoke of bondage under the law. As a Hebrew of the Hebrews, he had spent his childhood under the restrictions of law and tradition. His education at the feet of Gamaliel made him an expert in the knowledge of the law. As a Pharisee he had been zealous for the law. But in all this he found himself in a hopeless struggle. He failed to do the things he wanted to do, and seemed bound by an iron hand to carry out the things he was determined not to do. In the misery of his bondage he cried out, "O wretched man that I am, who shall deliver me from the body of this death?"

Paul's Christian experience meant freedom from the law. He did not exchange the Law of Moses for a new Law but passed from the bondage of the law to the life of freedom. He became more than a conqueror. He was not afraid of anything in heaven above or on the earth below. He knew how to be contented, whether he abounded or was abased. He could do all things through Christ who strengthened him. Looking back over history to the very beginning of things in the eternal mind, and tracing it all down as the purpose of God, he found but one explanation,—the creation itself was to travail in pain to bring forth the glorious liberty of the children of God.

When Paul's own freedom and the freedom of his converts was assailed, he wrote a letter in which the words fairly leap over each other as the passionate writer tries to give vent to his feelings. Galatians is the product of a soul burning with indignation. Paul stood

squarely for his own freedom in Christ. After the experience on the road to Damascus he had spent years of meditation, during which he had come to the great convictions which constituted his Gospel. He was not an understudy for the other Apostles. His Gospel was his own. He assailed those who tried to upset the faith of his converts and put them under the bondage of law and tradition, making them observers of days and months and feasts and fasts. The letter reaches its climax in the appeal "for freedom did Christ set us free; stand fast therefore and be not entangled again in a yoke of bondage."

### The Martyrs of Freedom

When Paul came to his death and his frail body could no longer respond to his vigorous spirit, another name was added to the glorious list of the heroes of faith. We might add a long list to the names given us in the eleventh chapter of Hebrews which would include the names of many well known martyrs of freedom. Men like John Huss have lit up a continent by the fires which consumed them. A myriad of other martyrs have gone to their death, their names unknown to our day. It may be truly said of them, that the world was not worthy of such lives. Yet they counted it a joy to stand fast in their freedom and the privileges of freedom which we enjoy today are the heritage bequeathed to us by them.

As Baptists we have made a large contribution to the number of martyrs who have died for the freedom of their faith. In the days of Henry the Eighth in England a lawyer named John Bainham was committed to prison because he denied that water could save the soul of a little child. Every effort was made to persuade him to recant. When arguments failed, he was stretched upon the rack until every limb seemed loose. Tortured beyond endurance by the twisting of the awful machine, he denied his faith. On the next Sunday, he was taken to Church and seated beneath the pulpit as an example of what happens to those who try to think for themselves. As the minister preached from the pulpit against heresy, Master Bainham was evidently in a great struggle of soul. Suddenly he sprang up, seized a Bible in his hand, and cried out, "If I should not return to the truth this Book would damn me, body and soul!" He was dragged from the Church, placed in the stocks by day and in a damp cell by night. He was whipped until the blood flowed, but he refused to deny his convictions. One April morning a crowd gathered in Smithfield. They saw the fagots laid and lit around Master Bainham. His body was reduced to ashes but his free soul marched on to victory.

Roger Williams became an exile from the Massachusetts Colony because he stood fast in his Christian freedom. When he founded the Colony of Rhode Island he wrote into its Constitution complete religious liberty, making Rhode Island the first organized government to recognize this principle. Historians such as Bancroft and

James Rice have freely admitted the place of Baptists as pioneers in establishing religious freedom. This was bought at a great cost. Many Baptists have died in Germany and in England for this very principle. It was only in a wilderness, when under the protection of friendly Indians, that a government could finally be established which refused to make any man a martyr for his spiritual freedom.

The early history of the Baptist movement in Connecticut shows the difficulties under which our forefathers labored. In 1729 a number of Baptists were arrested in Saybrook, Conn., and were compelled to walk chained to an ox cart twenty-five miles through the snow and mud to New London. Here they were imprisoned and held for weeks in the winter time without fire, one of them being a woman with a baby in her arms. This was the penalty of daring to believe and to preach the principle of conscience in religious faith.

The days of the struggles for spiritual freedom are not yet over. We hear the call for help from our Baptist brethren in Central Europe, where the rights of religious minorities are being ignored. Our Baptist preachers are being put in prison. Our Churches are forbidden to meet for worship. Some of us will never forget the faces of those Russian preachers who came as delegates to our World Alliance in Philadelphia. They had been in exile and had suffered the loss of everything for their freedom. We believe these martyrs have not lived and died in vain. The day of religious freedom is dawning. As we enter into a new century of history for Connecticut Baptists, we shall be privileged to welcome the day when no soul anywhere shall be persecuted for standing fast in the freedom of its own spiritual convictions.

### The Meaning of Christian Freedom

As a Christian Paul became a new creature. He knew the power of Christ in his own soul. He had victory where once everything had been a dismal failure. The law had been like a looking glass which had revealed his weakness. A summer visitor in the New Hampshire hills, while out on a tramp over the mountains, was lost. He struggled through the underbrush, filled with fear lest he fail to find his way back before nightfall. When he came to a clearing where there was a small house, his heart leaped for joy. Here he would find help. But the house was empty. There was no food. The only furniture left was an old mirror hanging on the wall. As he looked at himself he saw his bleeding face and the look of fear in his eyes. The mirror showed him his real condition. It did not give him nourishment nor show him the way back to civilization. Paul looked into the law as into a mirror and cried out in his misery as he realized his failure. In strong contrast to this is the joyful note of the great Apostle as he tells of the new life which has come as the result of his faith in Christ. In him was fulfilled the promise of Jesus when he said, "I



am come that they might have life and that they might have it abundantly." This has been the experience of millions throughout the generations who have known in their souls what it was to have a life of spiritual freedom. The spirit within their hearts has borne witness to that freedom. Without fear they have stood in a great universe and have cried, "Abba, Our Father." They have had joy in the assurance of God's good purpose toward them and in the conviction that it doth not yet appear what we shall be. Life has become glorious in all of its possibilities.

The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. These are the fruits of the free soul, and against these there is no law. "By their fruits ye shall know them." These are the real fundamentals of the Christian life. The free soul will express its faith in terms according to its own temperament and outlook on life. There will not be identities of credal statements. Our great unity is in the fruits of the Spirit. We are religious democrats. Just as citizens may differ in their political opinions and be united in their love of country and in their lives as good citizens, so may we differ in our theological opinions and yet be united in our loyalty to Jesus Christ and in the fruits of the Spirit in our lives.

"Ye shall know the truth and the truth shall make ye free," said Jesus. The free soul is not under the tyranny of a church or of a book. In freedom we study the whole history of God's dealings with men in all ages. We listen to the prophets of old and of our own day. We behold Jesus Christ in all his charm and our souls respond to his call. God made Him for us and us for Him. He frees us from superstition and from bondage. As his followers we become brothers to all humanity and fellow-workers with God. "For freedom did Christ set you free." Millions testify to this. Life's experience proves Jesus Christ the way, the truth, and the life.

#### The Maintenance of Christian Freedom

Christian freedom is an abiding reality in the individual soul. It must therefore become the personal possession of the oncoming multitudes as they come into this world through the gates of childhood. We are awakening to our responsibility as churches to bring this new life to every soul. If spiritual freedom is to live, it must be incarnate in lives. The story of the struggle for freedom may be told in a book, but the reality is a personal experience. As Baptists we have insisted on the spirituality of the church. Its life does not consist of in the prestige of state support nor in the social affiliations of its members. It is a society of free souls in Christ who rejoice in their freedom and seek to bring this blessing to all souls. Evangelism is at the heart of our church life. We must increase the number of the



spiritually free. We preach Christ as the Deliverer, and expect the miracle of a free life to result through faith in Him.

We are also under command to bring this freedom to every creature. Our heritage will live in this world because free souls in every land are the leaven of the coming kingdom, the democracy of free souls. During the past hundred years we have seen the barriers of tyranny removed in nation after nation. Thousands have joined with us in the songs of the free. In Connecticut we have become a great host and share with Christians of other names in the common heritage of the new life in Christ.

There are forces, however, which fight against us. The lives of little children are being crushed in the machinery of civilization. Stunted in body and soul, they seem doomed to a dwarfed life. We must stand out against this until every child is as free as the young bird. The soul of the child must soar in the beauty of God's glory and bring to the responsibilities of life the full growth of a soul that has had a chance to realize its destiny. Our young people are the finest group of any generation in all history, but they have to fight with greater temptations than any other generation. Commercialized amusement would poison their souls and fill their minds with thoughts that make the flesh their master. In sympathetic appreciation of their problems, we must give them such a constructive program of life that they shall experience the freedom and joy of Christian living. If our young people are to be saved from the slavery which the forces of sensuality and greed are spreading, it must be through the fullness of spiritual life which shall lift them into a new plane of living.

Today we face the monster of war. It has crushed out millions of lives and blighted the souls of other millions. Prejudice, discord, hatred, pride, and a host of other evils have invaded the life of every nation. Who can deliver us from this monster? It is the enemy of the free soul. In the place of freedom it puts the bondage of hatred. The call goes out to the free souls of every land to stand fast against this enemy of Christ. Instead of war, we must build the brotherhood of the nations. Peace on earth and good will among men are conditions favorable for the maintenance of spiritual freedom.

### Freedom and the Kingdom

Jesus did not tantalize us with the promise of freedom. He established the Kingdom of God among men. In that Kingdom there would be freedom. As that Kingdom comes, the conditions favorable to Christian freedom increase. In the full realization of the Kingdom there will be perfect freedom.

As Baptists we stand for the democracy of religion. We grant to each member the privileges of spiritual freedom. We are bound together by a covenant rather than by a creed. Our churches will

make their best contribution to the Kingdom as they encourage every free soul to develop his individual powers to their fullest extent. These hundred years have seen many changes in our church life. The coming century will see other changes which we do not now even see by anticipation.

Proud in our history as champions of religious freedom and rich in the experience of the freedom of life in Christ, let us go forward in freedom and unto the greater freedom yet to be.

Redemption and release.  
Tidings of peace,  
Tidings of Jesus,  
Redemption and release.

Release from the bondage of fear and sin and death unto the freedom of love and victory and life. For freedom did Christ set us free.

After the sermon, the audience sang, "The Son of God Goes Forth to War," and the morning session closed with the benediction pronounced by President Lackey.

### Tuesday Afternoon

The Convenen was called to order by President Lackey at 2:00 p. m., and again the Rev. P. F. Wolfenden, of Bristol, led the devotional service. Singing: "My Jesus, I Love Thee," and "What a Wonderful Change Has Been Wrought in My Soul." The leader continued the topic of the morning devotions by reading Psalm 96, and dwelling on the thought that the servants of God should proclaim His greatness. The service ended by singing, "Fling Out the Banner."

The report of the Pastor-at-Large was read by Rev. E. E. Gates.

## Report of THE PASTOR-AT-LARGE

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The Pastor-at-Large respectfully submits his fifth annual report. His duties, as heretofore, include,—secretary for aided churches, supplying pastorless churches, filling vacancies as occasion requires, conferring with pulpit committees, corresponding with possible candidates, investigating records of available ministers, making arrangements whereby some of the smaller churches may have regular preaching, including where possible, the linking of the smaller church to a

larger church nearby, helping set up the evangelistic program in some of the churches, conducting series of meetings for the deepening of the spiritual life, attending conference and committee meetings, occasionally rendering service for the Promotion Board, representing the Convention in the State Council of Federated Churches, Chairman of the Centennial Thank-Offering Committee, and associate editor of the Connecticut Baptist.

During the year, he has kept 257 appointments; visited 51 churches, varying from 1 to 13 services; delivered 103 sermons and addresses; attended a large number of conference and committee meetings; traveled over 12,000 miles.

**NOTES OF INTEREST FROM AIDED CHURCHES.** The Convention has aided financially during the year 22 churches. The amounts have ranged from \$100 to \$600, as the circumstances demand. Several of the churches, during the year, have voted to dispense with the grant from the Convention. Others have materially reduced their askings, and some are proposing to reduce theirs for the coming year.

**HARTFORD, BLUE HILLS CHURCH** was served by Rev. A. D. Kendrick, D. D., as acting pastor for upwards of a year. In the early summer, this church extended a unanimous call to Rev. Ivan H. Benedict, then pastor at Branford. He accepted the call and began his pastorate September 1. The installation service was held September 26. The outlook for the future is full of promise.

**CANTON CHURCH**, which is being served by Rev. A. H. Carpenter as stated supply, is moving along happily.

**NORTH AND SOUTH COLEBROOK CHURCHES** are being supplied by the Rev. Samuel Johnson, pastor of the Winsted Church. Needed repairs are being made on the church at North Colebrook.

**DANBURY, NEW HOPE CHURCH**, Rev. J. Edward Harris, pastor, is still in the midst of building operations. This church entertained the Fairfield Association this year, which held its meetings in the meeting house of the Danbury Church. This faithful band is one of the few churches that went over the top in the financial campaign of the New World Movement, and paid its pledges in full this year, being one year before the end of the New World Movement.

**EASTFORD AND WESTFORD CHURCHES** are served by Rev. Norman M. Bloore. A series of evangelistic meetings were held with the Eastford Church. The pastor was assisted by the Pastor-at-Large and neighboring ministers.

**FITCHVILLE CHURCH** has been pastorless since the resignation of Rev. W. D. Hetherington, who accepted a call to the Preston City Church, as successor to Rev. H. J. Chase. This church is looking for a permanent pastor. It has a beautiful building, in fine condition,

and supplies a parsonage. The Palmer Mill Company contributes liberally to the support of this church, making it possible to continue its work in the community.

LEDYARD CHURCH, which was served by Rev. H. J. Chase, while pastor in Preston City, is being served by Mr. Charles C. Zabriskie, a devoted layman, who conducts a Sunday School in the church and renders any service possible.

NEW HAVEN, GRAND AVENUE CHURCH has been pastorless since June, when the pastor, Rev. P. L. Cosman, resigned to accept a call to Pascoag, R. I. This church has engaged Rev. R. Maplesden as stated supply for a few months, looking forward to the time when a settled pastor may be secured.

NEW LONDON, MONTAUK AVENUE CHURCH, called Rev. H. J. Chase as successor to Rev. Welcome E. Bates, who died suddenly November 30, 1922. The church was assisted by the Pastor-at-Large in a strenuous effort to reduce the mortgage indebtedness. Over two-thirds of the amount was secured in pledges within the church membership and congregation. A few gifts were received from outside friends.

NORWICH, THIRD CHURCH, which was, up to a year ago, the Federated Church of Norwich, is now a regular Baptist Church, due to the withdrawal of the other party in the federation. The pastor, Rev. R. D. Trick, resigned, to accept a call to the Second Church in Bridgeport. For some time the church depended upon supplies, but during the summer had Mr. George B. MacDonald, a student who expects to go out as a missionary to Africa after completing his course at Rochester. Efforts are now being made to secure a settled pastor for this devoted group of Christian workers.

PACKERVILLE CHURCH, Rev. J. W. Higgins, pastor, was an aided church until a few months ago, when the church voted to decline further aid from the Convention. Pastor Higgins was assisted by Rev. F. S. Robbins, Associational Missionary, for Stonington Union, in a series of special meetings, with gratifying results.

PLAINVILLE CHURCH, Rev. J. G. Ward, pastor, also went on the self-supporting basis within the year. Pastor Ward was assisted by the Pastor-at-Large in a series of meetings for the deepening of the spiritual life.

STERLING HILL CHURCH is prospering under the pastoral care of Rev. C. S. Nightingale, who is also pastor of the Plainfield Union Church.

EAST THOMPSON CHURCH, locally known as Brandy Hill Church, is served by the Rev. John C. Stoddard, pastor of the Putnam Church. It has a flourishing Bible School, under the leadership of Mrs. E. M. Carleton.

WEST HAVEN CHURCH, Rev. W. H. Wakefield, pastor, is moving forward under the wise leadership of the pastor. The Pastor-at-Large assisted Mr. Wakefield in a series of special meetings, which the pastor reports as being very helpful to the church.

WEST HARTFORD CHURCH, Rev. G. F. Wortley, pastor. The pastor was ordained on October 25, 1922. A new organ has been installed, which was made possible by the liberal gift of a prominent member. The pastor has been instrumental in the organizing of an Everyman's Bible Class, which has been taught by Rev. J. B. Palmer, Religious Director of the Y. M. C. A.

COLCHESTER CHURCH has been supplied by students since the death of Rev. B. D. Remington. The Convention contributes a small amount to the church to enable them to engage Mrs. Remington to visit in the parish.

EBER DUNHAM MEMORIAL CHURCH, MANSFIELD DEPOT, called the Rev. J. W. Carpenter, of East Killingly to succeed Rev. F. W. Klein, who resigned. Mr. Carpenter has succeeded in organizing a Brotherhood with a membership of 25, which is made up of men of all classes and creeds. It promises to be a good piece of social service work, which will be beneficial to the whole community.

#### SNAPSHOTS FROM OTHER CHURCHES

CHESTERFIELD. In the autumn of 1922 the Pastor-at-Large made a survey of the community surrounding the Baptist Meeting-House. He found it to be largely made up of foreign speaking people with only a few American families. Some of the American people attend the church at Lake's Pond. Two parties wish to secure the old church building. One, the Ukrainians, who would use it for public worship and social events connected with their church. The other, a group of young men, who are anxious to rent it for use as a Club House. The Committee of the Board were adverse to selling the property or renting it and recommended that, as soon as feasible, a Sunday School and other religious services be started there.

CROMWELL CHURCH, which was made pastorless by the serious illness of its pastor, Rev. A. C. Allen, was fortunate in securing the services of Mr. George B. MacDonald, a student at the Hartford Theological Seminary, who conducted services through the winter months. The church is now linked up with the Middletown Church and is being served by the Rev. H. C. Speed, who conducts services during the afternoon.

TORRINGTON, CALVARY CHURCH called to the pastorate as successor to the Rev. W. T. Aiken, Rev. A. D. Carpenter, formerly pastor at Willimantic. The church is facing bravely its financial

burden. The reports from Torrington indicate that the pastor and people are working together harmoniously and rendering good service to the whole community.

WILLIMANTIC, FIRST CHURCH is moving forward under the wise leadership of its new pastor, Rev. F. F. Foshay, who came to them from Fairfield, Maine. Extensive repairs are being made on the meeting house, which will probably be finished by the first of the new year, and will be finely equipped for its present needs.

MONTVILLE CHURCH, Rev. John Hunter Stearns, pastor, has made a splendid record during the year. Mr. Stearns has baptized into the membership of the church upwards of 35. The church is flourishing in all departments of its work.

POQUONOCK BRIDGE CHURCH, which was made pastorless by the resignation of Rev. O. G. Buddington, finally secured the services of Rev. E. E. Knapp of Foxboro, Mass., who is serving as stated supply.

NIANTIC CHURCH put on an every-member canvass under the direction of the Pastor-at-Large with the hope of securing sufficient pledges to justify the calling of a settled pastor. The church finally decided to continue having a student pastor for this year. Rev. L. B. Grice of Yale Divinity School is serving them as stated supply.

LAKE'S POND CHURCH, which was supplied by Rev. J. G. Stanton of New London until July, is still continuing its Sunday School. Arrangements for supply, either by a neighboring pastor or some layman, are being considered.

BANKSVILLE CHURCH has been served again by Rev. Mrs. Torrey, pastor of a nearby Congregational Church. For several months, on the first Sunday, the church was served by the Pastor-at-Large or visiting Baptist ministers. This church is the only one in the immediate community.

SUFFIELD, FIRST CHURCH was closed during the winter. At the present time, the Pastor-at-Large is preaching for them one Sunday each month. The outlook for this church continuing existence is not very bright. As before stated, people of foreign birth are occupying the farms and they are not sympathetic with the Protestant religion. Several of the families have already become regular attendants at the Second Church, Suffield.

BRIDGEPORT, SECOND CHURCH, after several months being pastorless, when it was supplied by the Pastor-at-Large and other workers of the Convention, called Rev. R. D. Trick, from the Third Church, Norwich. The Bridgeport Italian Mission, Rev. Biagio Isgro, pastor, holds its meetings in the Second Church meeting house.



VOLUNTOWN CHURCH is being supplied by Rev. J. W. Payne, Jewett City. This old church has a good building, a parsonage, and is located in a mill town, where, with a small Methodist church, they are seeking to meet the spiritual needs of the community.

BRIDGEPORT, MEMORIAL CHURCH became pastorless with the resignation of Rev. Walter M. Richardson, who accepted a call to a church in Vermont. This church is located in a section of the city in which the foreign element predominates, although it is not far distant from some of the best American residences. It needs a strong man to lead it if it is to develop into a strong church. The Committee are seeking the proper man as pastor.

BRIDGEPORT, CALVARY CHURCH is being supplied by a local preacher. Several candidates have been heard. The financial condition of the church is a handicap in securing a pastor acceptable to the people and strong enough to lead this church to ultimate success.

BOZRAH CHURCH called Rev. W. B. Oakley, formerly pastor of the First Groton Church, Old Mystic, to succeed Rev. P. S. Collins, who resigned. The church is rallying to the leadership of the new pastor, and several baptisms have resulted.

FIRST GROTON CHURCH, OLD MYSTIC, is the oldest Baptist church in Connecticut, organized in 1705. It was pastored for over 135 years of its history by the famous Wightman family. This church shares with a smaller Methodist church the religious work of the community. At present, it is being supplied by Rev. George B. Jones, who temporarily is in business in Mystic.

NORTH STONINGTON CHURCHES have for some time been dependent upon supply preachers, including the Associational Missionary, Rev. F. S. Robbins. The Missionary Committee of the Stonington Union Association are working toward the end of having permanent pastors on these fields. If all the churches in the North Stonington district could be grouped in convenient circuits, two or three ministers could serve the whole territory. This plan would include the three churches in North Stonington proper, Laurel Glen a few miles distant, Ledyard, Voluntown, and possibly Old Mystic. The plan of linking some of our smaller churches with nearby stronger churches has worked out splendidly in several cases where the plan has been operating for two or three years.

COLORLED CHURCHES. The Mt. Zion Church, South Norwalk, Rev. H. R. Copper, pastor, was organized in April with the approval of the Fairfield Association Permanent Council, and welcomed into the Association at the annual meeting held with the Danbury, New Hope Church, September 26, 1923. To this church, and the Danbury, New Hope, were donated pews of the South Church, Hartford, which were purchased by the State Convention from the Building Committee of the Central Baptist Church.

Grace Church, Norwalk, Rev. D. C. Thomas, pastor, made extensive repairs in their building. The pews from the Andover Meeting-House were given by the Convention to this church, as the Andover Church property has been sold to the town.

ANSONIA, ITALIAN MISSION, Rev. John G. Riso, missionary, which is connected with the First Church, Ansonia, Rev. W. C. Sampson, pastor, conducted dedication services for its new meeting house in March. Dr. A. B. Coats and the Pastor-at-Large assisted in the services. This mission has a fine, commodious building, located in the Italian colony, carrying on all departments of work necessary for making it a real power in the community. The pastor and several members of the First Church contributed their time in helping to make the work successful. This mission has been fortunate in the friends it has made outside of Baptist circles. One friend in particular, Mrs. Franklin Farrell, continues her interest and helpfulness. She, with the aid of the Home Mission Society and the State Convention, has made possible this fine place of worship and work.

REV. F. S. ROBBINS. The Convention, during the year, has been assisting the Missionary Committee of the Stonington Union Association in keeping Rev. F. S. Robbins as the Associational Missionary. Mr. Robbins has conducted regular services in the Second Stonington Church, at Clark's Falls, and at Center Groton Chapel. He has also conducted a series of evangelistic meetings wherever opportunity has afforded. The meeting at Packerville, Rev. J. W. Higgins, pastor, brought gratifying results and a number were added to the church by baptism.

DEFUNCT CHURCHES. In my fourth annual report, reference was made to churches which had been re-opened during that year, and also the number of churches which were practically beyond resurrection. During the year, two of the latter churches have disposed of their property. They will turn over their funds to the State Convention. The church at Bantam, organized in 1850, which has been closed for some time, was one of these. The other was the church at Old Lyme, founded in 1846. This also has had no services for several years. It had a small endowment, a parsonage, and church building. The parsonage and church have been sold and the funds will soon be placed in the hands of the Treasurer of the Convention.

MEETINGS DURING THE YEAR. The Pastor-at-Large has attended several of the Associational meetings, innumerable committee meetings, was one of the representatives of Connecticut Baptists at the Northern Baptist Convention held in Atlantic City, and attended and gave a survey of Connecticut at the New England Conference on Evangelism held in Boston.



PASTORAL CHANGES. During the year, three of the ordained ministers on our lists have passed into the Great Beyond. They were Rev. Welcome E. Bates, in the active pastorate, Rev. A. A. Bickford, retired, and Rev. R. S. MacArthur, D. D., President of the Baptist World Alliance.

Quite a few changes have taken place among the pastors. Fifteen have removed from the state. Ten changes have been made within the state. Eight who were active a year ago have retired without charge. Ten new men have come into the state during the year.

CENTRAL CHURCH, HARTFORD. The outstanding event in the life of our churches during the year was the merger between the First and South Churches of Hartford, which united in forming the Central Baptist Church of Hartford, Conn. The new church has retained as pastors Rev. Herbert J. White, D. D. and Rev. John N. Lackey, D. D. The meeting house of the old First Church was sold, with the proviso that the church might use the building while the new edifice is being erected on the site of the Old South Church. This newest church in the state is entertaining the Convention as it celebrates its Centennial.

THE CONNECTICUT BAPTIST. Part of my duties is an Associate Editor of "The Connecticut Baptist," which includes reporting items of interest from the churches of the constituency. If the pastors, or interested people, would send in occasionally reports of the activities in their churches, it would add to the interest in the paper and be helpful to the editors.

Respectfully submitted,

ELBERT E. GATES,

Pastor-at-Large.

It was Voted that the report be accepted, and adopted, and printed in the minutes.

The Rev. James McGee, D.D., of New Haven, after a few introductory remarks, presented the following report of the Committee on Evangelism.

The Evangelistic Committee, at a meeting held on Monday, September 24th, voted to make the following recommendations:—

1. That a monthly bulletin be prepared by the Evangelistic Committee. The ministerial member on the Committee from each Association shall be responsible for the copy of the issue for one month. It is understood that he may secure anyone he wishes to furnish it. It is also understood that the person preparing the matter for the bulletin be guided by a later recommendation of the Committee concerning theological controversy in evangelistic preaching.

2. The Evangelistic Committee recommends that each Ministers' Conference in the state requests the Evangelistic Committee to provide a program on the subject of evangelism for one monthly meeting of each Ministers' Conference.

3. It is the sense of the Evangelistic Committee that the work of winning man to Christ is often hindered by theological controversy in the pulpit. Theological controversy in the pulpit is hostile to evangelism.

Voted, That the report of the Committee be received, and the recommendations adopted, and printed in the minutes.

The report of the Committee on Federation of Churches, prepared by the Secretary, Rev. Morris E. Alling, at the request of Rev. Herbert B. Hutchins, chairman of the Committee on Federation of Churches, was read by Mr. Hutchins.

During the past year the Connecticut Federation of Churches has made a steady advance in certain lines of effort. In order that the secretary might be better enabled to do his work, the executive board one year ago authorized him to raise a special fund of \$700 toward the purchase of an Essex coach, the secretary having agreed to put in an equal amount. Through the generosity of friends throughout the state, among whom have been a number of Baptists, the car was purchased and placed in commission. The mileage service for the year will cover about 10,000 miles in the business of the federation.

The first responsibility of the federation is in the direction of the federating of small churches in country towns. Projects undertaken with the advice of the federation in Middlefield, Southbury, Wapping, and Bloomfield appear to be progressing steadily. New projects are in course of treatment in Clinton, South Britain, Woodmont, and West Hartland. The attention of the secretary has been called a number of times to the need for such an effort in the village of Niantic.

The work in comity has not been confined to the small towns but has extended into one of the largest cities of the state. Upon invitation of four of the churches of Waterbury the committee gave advice with regard to the proposed plans of these churches, one of which was the Second Baptist Church of that city.

Continuously and increasingly the council is being called upon by non-religious agencies for advice and help. Two such appeals are worthy of mention, that of the Massachusetts Federation of Labor, regarding the strike of the shopmen of the New York, New Haven & Hartford Railroad, a request which appeared inadvisable for us to accept; also the request of the Chief Justice of the Supreme Court of the State of Connecticut, that through the federation the churches of the various communities be aroused to a more complete under-

standing of their responsibilities with reference to law enforcement. This appeal has been met with such service as the federation is equipped to give.

Last February a social service conference for clergymen and others was held in Middletown as guests of the Berkeley Divinity School. The social aspects of various bills before the Connecticut legislature were made prominent. The purpose of the conference was to instruct and to allow all sides to be heard. No attempt was made to commit the churches or church members. The social service committee of the federation, a carefully selected group of representative men and women, passed resolutions upon a number of important matters, under the well-understood reservation that the committee spoke only in behalf of its members.

#### Finance:

The finances of the federation are in a hopeful but not altogether satisfactory condition. Contributions have advanced a little each year but the actual requests for service from communities and religious agencies have increased faster than our income. From November 1, 1922, to October 13, 1923, contributions have been received from the Baptist State Convention to the extent of \$300; from two Baptist churches a total of \$55; from eighteen individuals known to be Baptists, \$140.25; this does not include contributions to the automobile fund. Our budget for the year 1923 is \$5,700, of which about \$2,000 remains for this period to be raised.

Voted, That the report, as read, be accepted and printed in the minutes.

Rev. P. F. Wolfenden, chairman of the Committee on Nomination of Trustees, then presented the following report:

To serve for three years—Frank Bishop, William O'Neil, H. G. Truesdell, Rev. G. C. Laudenslager, Ernest E. Rogers, E. M. Wightman, Rev. H. M. Thompson, D. D., Mrs. Theophilus Eaton, Rev. George R. Atha, Rev. I. W. Reed, Rev. William Ross, Ph.D., Mrs. Gertrude H. Gale, Miss Rosa O. Hall, Mrs. E. R. Hitchcock, Mrs. A. I. Ward.

To fill the unexpired term, for two years, of George H. Craig and Rev. Edgar R. Hyde—Mrs. Algeron H. Wilcox and Mrs. Henry Fryer, respectively.

To fill the unexpired term, for one year, of Mrs. W. T. Thayer—Mrs. Charles Gardner.

The report was accepted and it was Voted that the secretary be instructed to cast one ballot for the names thus presented. This he did and they were declared elected. The Board of Trustees, as thus constituted, appears on page — of the minutes.

## WOMAN'S WORK

### WOMAN'S BAPTIST MISSION SOCIETY OF CONNECTICUT

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President—Miss Mary L. Howard, 67 Collins St., Hartford.

First Vice-President—Mrs. A. L. Mulloy, Box 950, Waterbury.

Second Vice-President—Mrs. C. S. Carter, 24 South Cliff St., Ansonia.

Secretary—Miss E. Louise Carey, 67 Ashley St., Hartford.

Treasurer—Mrs. A. I. Ward, 727 Elm St., New Haven.

State Foreign Secretary—Mrs. J. B. Kent, 36 Church St., Putnam.

Acting State Home Director—Mrs. J. R. Holley, 73 Bellevue St., Bristol.

Supt. of Missionary Supplies (Overseas)—Mrs. Ernest F. Clarke, 658 Third Ave., West Haven.

Supt. of Missionary Supplies (Overland)—Mrs. C. L. Cole, 29 Orchard St., East Hartford.

Secretary of Literature—Mrs. F. W. Payne, 17 Fales St., Hartford.

Secretary of Missionary Education—Mrs. G. C. Laudenslager, 176 North Main St., Southington.

Secretary of Christian Americanization—Miss Eleanor Benton, 591 Central Ave., New Haven.

College Counselor—Miss Charlena Elliott, care of First Baptist Church, New London.

#### Associational Officers

##### Ashford Association:

Foreign Secretary—Mrs. J. E. Burleson, South Woodstock.

Home Director—Mrs. C. L. Crane, 283 Prospect St., Willimantic.

##### Fairfield Association:

Foreign Secretary—Mrs. George W. Nicholson, 107 Filmore St., Bridgeport.

Home Director—Mrs. M. C. Burt, Stratford, R. F. D. No. 2.

**Hartford Association:**

Secretary Director—Mrs. W. James Tullar, "The Maples," Addison.  
Acting Secretary Director—Mrs. Arthur E. Tyrrell, 74 Morningside Ave., Hartford.

**New Haven Association:**

Foreign Secretary—Miss F. L. Twiss, 380 Crown St., Meriden.  
Home Director—Mrs. G. F. Brown, 484 Main St., East Haven.

**New London Association:**

Foreign Secretary—Mrs. Charles E. Gardner, Box 463, New London.  
Home Director—Mrs. C. C. Gildersleeve, 29 Lincoln Ave., Norwich.

**Stonington Union Association:**

Secretary Director—Mrs. A. M. Brown, Jewett City.

**World Wide Guild**

State Secretary—Miss Edith F. Wing, 72 Barnett St., New Haven.  
Ashford Association—Mrs. Lillian Larkin, 101 Bolivia St., Willimantic.

Fairfield Association—Miss Ada G. Bennett, 269 Werner St., Stratford.

Hartford Association—Miss Edyth W. Braddock, 150 Collins St., Hartford.

New Haven Association—Miss Rena Stanton, 62 Bunker Hill Ave., Waterbury.

New London Association—Miss Mabel Hagberg, 310 Main St., Norwich.

Stonington Union Association—Miss Bettie Browning, 25 Water St., Stonington.

**Children's World Crusade**

State Secretary—Miss Evelyn Cranska, Moosup.

Ashford Association—Mrs. E. W. Ellison, Box 258, Willimantic.

Fairfield Association—Mrs. C. E. Ford, 241 Sound View Ave., Stratford.

Hartford Association—Miss Bertha Bridgman, 69 Sherman St., Hartford.

New Haven Association—

New London Association—

Stonington Union Association—

Tuesday at 3:00 p. m. the Woman's Baptist Mission Society of Connecticut took charge of the program. Miss Mary L. Howard, the President, assumed the chair and spoke of the progress of Woman's Work in Connecticut during the 100 years. She gave a brief report of the results attained in the Reading Circles and in the W.W.G. She also gave a brief survey of the work of the Continuation Campaign this last year and of the raising of the \$40,000, and asked for continued support from the Convention. Rev. D. A. Pitt, D.D., of Norwich, moved that the Convention again stand back of the women in their Campaign. President Lackey seconded the motion, and it was unanimously carried.

Miss Howard urged the churches to strive for the Standard of Excellence and to secure books for the Reading Contest, that someone be appointed to circulate the books, and that Study Classes be held in each church. She exhorted the women to take up the matter of Christian Stewardship and for each one to try to win one woman to the joy of giving. She also urged the importance of White Cross Work, and that the women should stand for Law Enforcement.

Miss Alice W. S. Brimson, of Chicago, spoke on work for New Americans and urged the importance of Americanization Work and told of what had already been accomplished in that direction. In the Northern Baptist Convention there are 250 churches which have reported efforts to reach this mass of our population. There are, all told, 2,341 voluntary missionaries in our churches, but many more are needed if the work is to be effective.

Mrs. F. J. Peters of Havana, Cuba, gave a very interesting address upon the work of herself and Mr. Peters in Cuba. She told how, in her own personal experience, she had been taught the lessons needed to prepare her for this work, and then the success attending their efforts when 1,507 souls had been converted in the meetings held in various parts of the Island.

Mrs. Andrew MacLeish, of Chicago, spoke on "Women and the Kingdom of the World," giving a rapid review of the progress of the Kingdom and woman's part in it.

Mrs. Peters sang very effectively "The Judgment," which had been one of the means of moving the hearts of the people of Cuba to accept Christ as their Saviour.

**Report of the**  
**WOMAN'S BAPTIST MISSION SOCIETY**  
**OF CONNECTICUT**  
**For 1922-1923**

Throughout the year there have been many signs of intelligent and constantly growing interest along most lines of our work, as evidenced by the various reports of our committees. Perhaps that of the White Cross work is the most noticeable of all; both Overland and Overseas needs having been well met in a very encouraging manner. And too, a growing demand for missionary literature is manifested throughout the state; and the number of churches having a part in the Reading Contest and those having a School of Missions steadily rising.

Too much praise cannot be given Miss Edith F. Wing, who is guiding our work among our young women. She reports 50 chapters, 900 members, and nearly \$2,300, given by them for the Continuation Campaign.

The Children's World Crusade is likewise ably cared for by Miss Evelyn Cranska, who reports 4 new chapters formed and more than the quota given for Continuation Campaign.

It was not until our Annual Meeting in May that our Christian Americanization work was actually started, when Miss Eleanor Benton's, of Westville, appointment was announced as Chairman of this work. We hope to report progress in this direction another year. And under the influence of our newly appointed College Counselor, Miss Charlena Elliott of New London, we trust that the young women college students may be led into active service for our Lord and Master.

We very much miss the abounding enthusiasm and loving loyalty of Mrs. William T. Thayer, as State Home Mission Director, but are glad to announce the appointment of Mrs. J. R. Holley of Bristol as Acting Home Mission Director in her place.

Our Continuation Campaign, under the wise and able leadership of Mrs. J. H. Morsehead, as Campaign Director, proved yet more successful than that of the previous year, \$48,044.72 having been contributed; \$40,000 the accepted quota.

We hope to climb to higher heights still in the last year of the New World Movement in every department of our work, but more especially in the last named one, that of the Continuation Campaign.

E. LOUISE CAREY, Secretary.



## Annual Report of the SECRETARY OF MISSIONARY EDUCATION

Encouraging advancement is being made along the line of Missionary Education. Our people are coming to feel the need of more Mission Study in all departments of the Church and Church School.

The report for the year 1922-23 is as follows:

### Statistical Report for 1922-23

Number of churches reporting.....	111
“ “ missionary organizations.....	86
“ “ active members.....	1,496
“ “ copies of “Missions”.....	1,132
“ “ churches doing White Cross work.....	49
“ “ “ entering Reading Contest.....	39
“ “ “ having Schools of Missions.....	13
“ “ Sunday Schools having missionary instruction....	48
Honor Roll .....	24
Number of Church Schools of Missions.....	7
Number of Classes.....	21
Attendance .....	294

### STUDY CLASSES

Discussion Groups .....	14
Lecture Course .....	23
Relay Study Class .....	9
Extensive Study Class .....	7
Intensive Study Class .....	3
Total number of Classes.....	56
Total enrolled in Study Classes not included in School of Missions	418
Total number enrolled .....	712
Number of Churches represented in Missionary Conferences..	12
“ “ “ received Certificates of Award.....	9
“ “ “ taking part in Reading Contest.....	35
Number of persons having read at least five books.....	357

The Loving Cups, which for the past six years, The Woman's Baptist Home Mission Society of Connecticut had awarded in the State Reading Contest, were presented to the churches whose names appear on the cups the greatest number of times, as follows:



Ashford Association .....	Warrenville
Fairfield Association .....	Stamford, First
Hartford Association .....	Plainville
New Haven Association .....	Essex
New London Association .....	Norwich, Third
Stonington Union Association.....	Groton Heights

The new Loving Cups were awarded as follows:

Ashford .....	Danielson
Fairfield .....	Bridgeport, First
Hartford .....	Hartford, Asylum Ave.
New Haven .....	Waterbury, First
New London .....	Norwich, Third
Stonington Union .....	Jewett City

Books for 1923-24 are: Foreign—

The Woman and the Leaven in Japan.....	DeForest
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Choice of

Japan on the Upward Trail.....	Axling
Creative Forces in Japan.....	Fisher

Home:

The Child and America's Future.....	Stowell
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Choice of

For a New America.....	Hayne
The Debt Eternal.....	Finley

Inspirational:

Choice of

The Acts of the Apostles	
Lord, Teach Us to Pray.....	Whyte

The Reading Contest is open to men as well as women and the books chosen are very interesting. The Graded Missionary Story Books are proving most helpful in the Church School.

We are pleased to report that we now have a Secretary of Missionary Education in each Association, as follows:

Ashford.....	Miss Ada Bowen, Willimantic
Fairfield.....	Mrs. R. D. Trick, 1 Pleasant St., Bridgeport
Hartford.....	Mrs. H. E. Alcott, Bloomfield
New Haven.....	Mrs. Annie Marchant, 156 Richards St., West Haven
New London.....	Miss Ruth Shipman, Waterford, R.F.D.
Stonington Union.....	Mrs. Arthur M. Brown, Jewett City

Respectfully submitted,

LOMA R. LAUDENSLAGER, Secretary.

## Annual Report of the STATE SECRETARY OF THE WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

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The status of the missionary activities of Connecticut Baptist women during the last fiscal year was thus reported by our State President, Miss Mary L. Howard, in an issue of "The Connecticut Baptist."—"While the raising of our \$40,000 quota of the Woman's Continuation Campaign has taken much of the thought and time of our state officers, the work of the Women's Societies has been going steadily forward."

The program of our Foreign Missionary Auxiliaries has been carried on through the following named departments:—

**Inspiration**—A limited attendance was only possible at one of three inspirational meetings conducted in three centers by the New England District Board, but we have been fully represented at all such gatherings held in our own state.

**Organization**—As report blanks require only the number of Women's Societies in the state, the exact number of Foreign Mission Circles is not stated, but from other information it is probable that organization and re-organization is going on along the lines recommended in the "Manual" prepared by the Promotion Board, thereby paving the way for the automatic promotion of the W.W.G. members into the ranks of "Worth While" women, where they will receive a warm reception.

**Extension**—Connecticut is not largely represented in this department in which 600 churches are enlisted throughout the Northern Baptist Convention territory with 9,200 members "who are," says the secretary, "a great unseen force behind the workers and the whole wide work." Increased interest is hoped for during the year, especially in the rural churches.

**Educational**—Wider distribution of our splendid missionary literature was noted at all our meetings through urgent requests for all the study-books and for free material for use in circle programs. Attention is called to an effort to increase the circulation among us of "Missions," "The Baptist," "Watchman-Examiner," and, I may add, "The Connecticut Baptist."

**Alleviation**—We are equally interested in White Cross work, either in Overseas or Overland divisions. Of its great value one has written "When we know of the message of love our White Cross work carries across the sea, we pray, as we ply our needles, and roll our bandages—'Establish thou the work of our hands upon us,—yea, the work of our hands establish thou it.'"

**Administration**—Our official staff remains intact, and we wish to claim as an honorary member of the same, our efficient Continuation Campaign leader, Mrs. Morshead. Our state positions are also mostly filled.

We are at present engaged in securing in Connecticut \$600 to pay the return passage of an experienced missionary who else must remain in America for lack of funds.

As a forecast of the activities of the remainder of the year, the following suggestions from our Home Vice-President of the New England District are presented:—

"Will you see that there is an Extension Department in your church?

"Remember in planning for the new year 'Our Work in the Orient,' which includes the 'Annual Report of the W. A. B. F. M. Society,' 'The Bulletin,' which will be issued quarterly; 'The Book of Remembrance for 1924 and Cycle of Prayer,' with its daily reminder of work and workers."

Concentrating our thoughts then upon these items and especially upon the Continuation Campaign with the approval of our Heavenly Leader we shall, we trust, attain the goal expressed in our New England District motto:—

"The Glory of the Impossible."

HELEN M. KENT, State Secretary.

## Report of WOMAN'S HOME MISSION WORK IN CONNECTICUT FOR 1922-23

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Woman's Home Mission Work in Connecticut has continued to grow in interest during the year.

Talks on Home Mission subjects, sent out by the New England District, have been used in many societies with gratifying results, and will be used this year more extensively. Several women in the various associations have been secured to give these talks in adjacent churches, if requested. The associational directors have this matter in charge.

Interest in Christian Americanization has increased, and under the leadership of our new Chairman, Miss Eleanor Benton, we hope greater emphasis may be placed on this important work.

Six specific aims were set before the circles at the beginning of the year, namely:

1. To make the society a vital part of the church activity, with every woman interested.
2. To become an Honor Society under the standard of excellence.
3. To use the Home Mission talks sent out by the District Society.
4. To do their full share in the Continuation Campaign.
5. To do some Christian Americanization work.
6. To realize that the state organization needs every society to help in putting across the great tasks, which lie before it this year.

In each association the Home Mission work is being looked after by an able director. During the year two appointments were made; that of Mrs. C. C. Gildersleeve of Norwich, as Director for New London Association, and Mrs. C. L. Crane of Willimantic for Ashford Association.

A great loss has been sustained in the removal from the state of our Home Director, Mrs. W. T. Thayer, whose work has been characterized by a marked ability, untiringly devoted to the interests of the society she served. The wisdom of her leadership and the charm of her personality make the place a difficult one to fill.

Respectfully submitted,

CALISTA V. B. HOLLEY,  
Acting State Director.

## Annual Report

# CONNECTICUT WORLD WIDE GUILD

### 1922 - 1923

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As in former years we are endeavoring to fill our four fold program faithfully, Missionary Study, Missionary giving, White Cross work and Prayer for Missions.

We have used in our Mission Study classes the books prepared for the Home and Foreign study by our United Missions Council. Many Chapters have tried to keep the missionary interest alive by giving missionary plays and Pageants. Eight Chapters qualified in the annual "Reading Contest," one of them being the Waterbury Chapter with over fifty members. A great honor came to our state this year as the National W.W.G. "Theme" Contest was won by Mary Kech-kemeti of Bridgeport, the subject being "The value of a higher education for a girl in India."

As to giving, in addition to large personal pledges for the New World Movement, the girls raised over \$2,300 for the Continuation Campaign as they did the year before. This year we are hoping to make it \$2,500.

Our White Cross reports are splendid. Hundreds of compresses and bandages have been sent to our Hospital in Tura Assam, and the home work has been well supported. Quantities of basted and prepared work, with materials for sewing, have been sent to Miss Caroline Rice of Norwich, and Davenport House, New Haven, also gifts, dolls, etc., for Christmas in these places. Packages for The Sunlight Mission, Toreva, Arizona, and for Kodiak Baptist Orphanage have also been sent.

We are remembering our missionaries in prayer, knowing that our most effective help is given in that way.

A large percentage of our members are teachers in the various Church Schools, and Christian Centers. Many of our Chapters are supporting Bible Women and helping with the Junior work in our Churches. A special drive for Junior Chapters, we hope, will result in bringing our very young members into Guild work.

The various Association Rallies have been well attended. At Northfield Home Mission Conference, Connecticut W.W.G. girls in the Baptist Camp had the record attendance. A new departure this

year was a Rally for S. E. Connecticut and S. W. Rhode Island. This occurred Saturday afternoon and evening and Sunday morning Consecration Service, October 6-7. It was held at Westerly, R. I., and conducted by the live Chapter there. Miss Noble, the two State Secretaries, Miss Dowell of the Philippines and Miss Parks of Providence, were the guests.

The outstanding event of the year was our third Annual State Rally at Wangum Lodge, near Hartford; as before a Missionary House Party held October 12-14. Our guest of honor was our well beloved National Secretary, Miss Alma Noble, and our Home Mission guest was Miss Dorothy Humes, who worked with the Hopi Indians, our Foreign guest, Miss Dorothy Dowell from the Philippines. In addition we had Miss Ethel Ryan, so well known to all, and a representative from our State Woman's Society, the President, Miss Mary L. Howard, who spoke so beautifully to the girls on Saturday afternoon.

A Bible Hour, Open Forum of Methods, White Cross, Continuation Campaign, Children's World Crusade, Recreation, a supper with roll call of Chapters and responses, a talk on the Baptist World Congress at Stockholm, given by Miss Rena Stanton, our N. H. Association Secretary, made a delightful Saturday. The crowning service of all is our Consecration Service, Sunday morning, led by Miss Noble, with inspirational talks by our two missionary guests, and two beautiful solos by our Song Leader, Miss Irene La Dow of Waterbury. At an invitation given by Miss Noble ten of our girls arose, signifying their intention of devoting their lives to work for the Master.

In looking over the work of the State, we find that the Chapters sending delegates to these large Rallies and Conferences are the ones who have gained most inspiration. Indeed, the vision obtained and the enthusiasm gained mean much for our future Women's Societies. While our numbers, for several good reasons, were not quite up to the attendance of the two previous years, we feel that this was really our very best State Rally.

Our girls are ready and willing to help, so we ask of the Women that they give of their time as leaders and counsellors. The result will mean many more "Worth While Girls," Working With God, for the Whole World's Good. Women's Work Guaranteed.

EDITH F. WING, State Secretary W. W. G.

## **Report of CHILDREN'S WORLD CRUSADE IN CONNECTICUT**

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This has been a banner year for the Connecticut Children's World Crusade. Six new Crusade Companies have been organized, three new Herald Bands and three new Jewel Bands, bringing the total Companies, including Heralds, up to twenty-eight.

The amount contributed by the children in the Continuation Campaign was \$280.

EVELYN C. CRANSKA, State Secretary.

## **WOMEN AND LAYMEN GET-TOGETHERS Tuesday at 5.30 P. M.**

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Two important Banquets were held at 5:30: That for the men in the Y. M. C. A. Building brought together nearly 400 men, who were addressed by William Travers Jerome, Jr., New York, and H. B. Dickson, Ohio. Rev. A. E. Rapp, who leads in the setting up of the program for the great Bible and Missionary Conference, in New Haven, was present and outlined his plans for the work. Suffield Glee Club enlivened the meeting with excellent music.

The Woman's Banquet was held in the rooms of the Y. W. C. A. A large number of women came together, and interesting addresses were given by Mrs. Mac Leish, Miss Brimson and Mrs. F. J. Peters. Several brief addresses were also made by women of the state.

### Tuesday Evening

After singing "A Mighty Fortress Is Our God," Rev. P. F. Wolfenden, of Bristol, led the devotional service. He read for the scriptural lesson Psalm 145. After singing, "Praise Him, Praise Him," Mr. Wolfenden called attention to the fact that we are to praise God for his responsiveness. The choir of the Central Baptist Church then rendered an anthem, "All Hail the Power of Jesus' Name."

The First Vice-President, Charles P. Walker, then took the chair and called the Convention to order.

The Suffield Glee Club, led by Principal Truesdell, sang, greatly to the edification of those who were present, after which the Director of the State Board of Promotion, Rev. Horace B. Sloat, read his annual report. The Convention Voted that the report be adopted and printed in the minutes.

## Report of

### STATE DIRECTOR OF PROMOTION

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On April 30, 1923, Northern Baptists completed three years of co-operative effort in the interests of our denominational work. The work of these years constitute the outstanding achievement of our history to the present time. Connecticut Baptists have played an important part in making possible so remarkable a reward.

#### Review

In the financial campaign of the spring of 1920, slightly less than 50 per cent. of the people, in approximately 61 per cent. of the Baptist Churches of the State, pledged \$1,007,000. During the second year of our co-operative effort the remaining 39 per cent. of our churches, automatically became contributing churches to the various objects included in the budget of the New World Movement. It should be noted, however, that most of the churches of this group have been giving according to the standard obtaining prior to the campaign of 1920, yet a few have shown a marked increase in giving, —but none of them have reached the high level, established by the churches entering the campaign three years ago.

#### Receipts for the Three Years

There has been received and so credited on the Quota of the State a total of \$760,411.27. Of this amount, \$629,150.98 was paid on



pledges. The Women's Continuation Campaign for the two years it has been functioning, secured \$95,264.06. From other sources we received \$36,026.23.

#### Unpaid Pledges

On April 30, 1923, when the books closed, there remained unpaid of the total amount pledged to the New World Movement \$377,849.02. On the basis of what was pledged for the four-year period, we should receive annually for our co-operative work \$251,750. The difference between our annual expectation (\$251,750) and \$377,849.02 as above, is \$126,099.02, which amount constitutes the unpaid pledges at the end of the third year, April 30, 1923. Our task for the current year, expressed in figures, is to collect \$377,849.02, less amount received during current year to date. This analysis is to be understood as recognizing the fact that all one-year pledges made the first year are being continued through the successive years to April 30, 1924.

#### Cost of Promotion

On this subject much has been said, both wise and otherwise. It is right that we should look the facts in the face and having done that, think and talk according to the facts. For the three years, ending April 30, 1923, the average yearly receipts received in the State Convention office for our work amounted to \$253,480.42. The average yearly cost for promotion for the period was \$7,584.86. Allowing for any extra expense incurred by the General Board of Promotion within the State to assist us, the cost of Promotion during the past three years did not exceed, if it equalled, 3.5 per cent. as an average expense. This figure will bear the scrutiny of the most expert business eye. And in this connection it should be remembered that the Promotion budget took care of certain Convention expenses that formerly were paid by the Convention.

There is another side to the cost of Promotion to which we invite your attention. The budget for promotional expenses in our State work was reduced last year in common with the general cut, and we kept within the budget in doing our work. The unfortunate fact, however, is that our receipts fell off nearly \$28,000. In the work of the Kingdom, as in any other legitimate enterprise, it costs to do promotion work. Are we willing to pay the cost? Experience would seem to show that you can reduce promotion expenses to a point where you defeat the end sought in all true promotion.

#### Field Activities

As we stood on the threshold of the year 1922-1923 some of us were convinced of one thing, namely, that somehow our people, in a sense, should forget the bald facts of organization, programs and money and try to see our great task—the needs of our work and the corresponding opportunities for service, in terms of spiritual values. During

the year your Director has visited, as he could get opportunity and the budget permitted, 65 of our churches and 3 missions. He has attended Associational, State and National meetings called for the purpose of stimulating interest in our promotional work for the year.

In the effort to lay the emphasis upon the Spiritual objectives of our program we were ably assisted by the leaders and missionaries of the denomination. It is safe to say that never in the history of Baptist work in this State have our churches, in a single year, heard so many stirring appeals from our National Societies and Boards as in the past year. Recall the list of those who brought vision and inspiration to our work:—Rev. Carter Helm Jones, D. D., Philadelphia; Rev. A. T. Fowler, D. D.; Rev. Harry S. Myers, D. D., New York; Mrs. J. M. Baker, Rev. P. H. J. Lerrigo, M. D., New York; Miss Linnie Holbrooke Assam, Rev. W. S. Abernethy, D. D., Washington; Dr. Catherine Mabie, Africa; Rev. D. C. and Mrs. Haring, Japan; Rev. F. E. Taylor, D. D., Indianapolis; Rev. C. E. Chaney, Burma; Rev. E. S. Burket, South China; Rev. J. C. Robbins, New York; General Director J. Y. Aitchison, D. D.; Rev. J. H. Franklin, D. D., New York, and others. The General Director, several of the Secretaries, as well as several of the missionaries visited a number of our churches individually, and our associations, on several different occasions during the year.

#### Associational Promotional Committees

During the past year these committees, six in number, assumed very much greater responsibility in promoting our denominational program than ever before. Here we wish to record our appreciation of the valuable services rendered by Rev. H. J. White, D. D.; Rev. D. P. Gaines, Rev. Chester H. Howe, Rev. Ellis Gilbert, Rev. George R. Atha and Rev. J. S. Stoddard, in arranging Associational Rallies and visiting individual churches. In this connection we wish to acknowledge the help of Rev. Chas. A. Merrill, Rev. C. A. Decker, Rev. Wm. V. Allen, Rev. E. E. Gates and all others, who have aided in the field work. Several of these men not only gave their time but also the use of their automobiles because of their interest in the success of our work.

#### Women's Continuation Campaign

Paralleling the efforts of the Promotional Committees in each Association was a similar line of activity by the Associational Committee of the Women's Continuation Campaign. The women, because of their experience and the superiority of their organization, seem to be the better campaigners. Again they exceeded their quota, the amount collected reaching \$48,044.74. Once again they led the States of the Northern Baptist Convention. All honor to our Women. The results of their efforts greatly augmented the receipts of the general campaign. May they exceed their most sanguine expectations during the current year.

### Literature

From the very beginning of our co-operative effort it has been felt there was need of a wider reading on the part of our people along the lines of our great historic principles, the record of our achievements on mission fields and the relation of all of life to the life of all. In the year 1922-23 there was sent out to the churches from the State Office more than 10,000 pieces of selected literature, all of which bore directly upon one phase or another of our united program. It aimed to help our people appreciate the pressing needs of our work at home and abroad and at the same time indicated methods that could be followed, which, if followed, would insure the success of our entire program. We are wondering, if, for any cause, our people failed to read.

### Stewardship

Christian Stewardship rightly understood and conscientially practiced by every follower of Christ lies at the very foundation of all successful effort in the local church, as well as all our larger denominational programs. It would seem that the Stewardship program of last year in its conception, method of interpretation and practical suggestions was faultless. Followed in full, the results, April 30, 1923, might have been, yea—would have been quite different. Wherein did we fall down? First, as a whole, our churches did not take the question seriously enough to put on a thorough going educational campaign in Christian Stewardship. Second, many of the churches emphasizing the subject stopped short of securing the commitment of the entire membership to systematic proportionate giving. Reports of work done, along this line, in our churches were not encouraging. There was no concerted action on the part of the churches statewide. The churches interesting themselves in the subject were a law unto themselves. Time spent inculcating the principles of Stewardship varied from one sermon on one Sunday of the year in some churches, to a week's program in other churches, and a month's program in still other churches and some churches emphasized the subject throughout the entire year. The number joining the league of Christian Stewards in the various churches participating ranged from 7 to 74 per church. The number is small compared with our total resident membership but those enrolled in the league have shown us the way. Our only hope lies in this league. Let us face, the fact. Let us pay the price.

### Stereopticon

It will be of interest to our constituency to know that the General Board of Promotion now maintains a regular depository for stereopticon lectures in connection with the State Convention Office. At the present time there are 22 lectures and 5 hymn sets in the Depository. In a few weeks the manuscript for the slides setting forth our State

Convention Work will be ready. 90 lectures were used among the churches last year. More churches could use the lectures. Several churches have purchased their own lanterns. Several of our pastors are making a feature of visualization with great profit. In one church, a prominent layman the leader of the Men's Bible Class laid out a year's program and with the use of the stereopticon helped his class to an intelligent understanding and appreciation of the magnitude of our Baptist work, the world around. Make use of your State Depository.

### The Connecticut Baptist

At the Annual Meeting in New Britain the Convention, on recommendation of the Paper Committee, voted to establish a State Paper that would give larger opportunity, through its pages, for the promotion of our State-wide work. At a meeting of the Executive Committee the Director of Promotion was given the privilege of managing the new paper. This has meant extra work for the entire office force. We have to report 2,355 subscribers.

#### RECEIPTS

From Friends .....	\$	225.50	
The Conn. Baptist Conv. ....		550.00	
Conn. State Board of Promotion.....		386.30	
Advertising .....		221.00	
Subscribers .....		584.80	
Postage Refund .....		114.86	
Miscellaneous .....		42.50	\$ 2,124.96

#### DISBURSEMENTS

Postage .....	\$	272.00	
Coincards, stamped envelopes .....		247.80	
Miscel.—cuts, listing names, stuffers, etc.....		54.72	
Rady & Co.—listing names, printing paper, etc.....		1,514.21	2,088.73
Balance on hand .....			\$ 36.23

#### OUTSTANDING BILL

T. F. Rady & Co. (Oct. issue).....	\$93.95
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It will be necessary for the churches to rally more generously to the support of the paper if it is to be carried through another year without a financial loss. It might be well for the Convention to consider increasing the subscription to 50 cents; or if that is not considered feasible, our churches should endeavor to place in their budgets an amount sufficient to provide every member, not already subscribing, with a copy of the paper. Only in some such way as this can the paper be made self-supporting.

### Summary

If in any way we failed in our denominational task in this State for the year 1922-1923 that failure was not due to lack of knowledge, either through the printed page, pictures or personalities. Never in the history of our Convention work was such systematic effort by so

## STATE CONVENTION

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many people so unselfishly put forth to assist our churches as in the past year. How could a stronger appeal have been made to the eye, ear and heart? The statistical mirror follows:—

## STATEMENT OF COLLECTIONS FOR THE PERIOD FROM MAY 5, 1922, TO MAY 4, 1923, SHOWING DISPOSITION

## ASHFORD ASSOCIATION

Andover .....	\$	
Brooklyn .....		109.00
Danielson .....		1,526.90
Dunham Memorial .....		80.00
Eastford .....		207.00
East Killingly .....		19.25
Howard Valley .....		11.00
Mansfield First .....		103.08
Putnam .....		2,581.81
Stafford .....		581.45
Thompson Central .....		205.00
Thompson East .....		9.50
Warrenville .....		5.08
Westford .....		
Willimantic Calvary .....		9.25
Willimantic First .....		4,421.09
Wilmington .....		8,742.23
Woodstock South .....		93.40
Woodstock West .....		188.04
		<hr/>
Receipts miscellaneous sources to be credited on Association allotment .....		10.00
		<hr/>
		\$18,853.08
		<hr/>
		\$ 18,863.08

## FAIRFIELD ASSOCIATION

Banksville .....	\$	69.06
Bridgeport Bethel .....		97.50
Bridgeport Calvary .....		65.45
Bridgeport First .....		11,616.37
Bridgeport German .....		46.50
Bridgeport Hungarian .....		52.00
Bridgeport Italian Mission .....		35.32
Bridgeport First Swedish .....		95.00
Bridgeport Memorial .....		332.60
Bridgeport Messiah .....		
Bridgeport Second .....		609.02
Danbury .....		2,596.54
Danbury New Hope .....		335.50
Easton .....		151.90
Fairfield .....		
Greenwich .....		
New Milford .....		111.75
Norwalk Grace .....		15.00
Rowayton .....		593.40
South Norwalk .....		1,738.78
South Norwalk Hungarian Mission .....		25.00
Stamford First .....		3,806.08
Stamford Union .....		59.00
Stepney .....		209.70
Stratfield .....		692.85
Stratford .....		5.00
White Hills .....		
		<hr/>
Receipts miscellaneous sources to be credited on Association allotment .....		34.50
		<hr/>
		\$ 23,359.32
		<hr/>
		\$ 23,893.82

## STATE CONVENTION

## HARTFORD ASSOCIATION

Bantam .....	\$	
Bristol .....	3,590.00	
Bristol Swedish .....	94.44	
Canton .....	166.50	
Colebrook North .....		
Colebrook South .....	15.00	
Cornwall East .....		
Cornwall Hollow .....	10.00	
Hartford Asylum Avenue.....	10,492.60	
Hartford Blue Hills.....	610.83	
Hartford First .....	37,238.02	
Hartford Italian Mission.....		
Hartford Memorial .....	1,993.69	
Hartford Mount Calvary.....	3.00	
Hartford Mount Olive.....	2.35	
Hartford Olivet .....	854.50	
Hartford Shiloh .....	25.50	
Hartford South .....	9,626.77	
Hartford Swedish .....	189.85	
Hartford Union .....	78.50	
New Britain First.....	2,276.03	
New Britain German.....	35.00	
New Britain Swedish .....	165.00	
Plainville .....	295.00	
Rockville .....	904.56	
Suffield First .....	71.50	
Suffield Second .....	5,810.26	
Suffield Third .....	5.00	
Tariffville .....	100.00	
Torrington Calvary .....	740.06	
West Hartford .....	1,154.53	
Winsted .....	1,068.50	
	<hr/>	
	\$77,616.99	
Receipts miscellaneous sources to be credited on Associa-		
tion allotment .....	\$17,239.00	\$ 94,855.99

## NEW HAVEN ASSOCIATION

Ansonia First .....	\$	1,765.89
Ansonia Macedonia .....		10.00
Branford .....	2,034.40	
Cheshire .....	122.25	
Chester .....	151.80	
Clinton .....	370.15	
Cromwell .....	110.50	
Deep River .....	1,805.72	
Essex .....	590.70	
Haddam .....	10.00	
Meriden First .....	5,930.77	
Meriden German .....		
Meriden Italian Mission .....	26.00	
Meriden Main Street .....	756.11	
Meriden Swedish .....	466.67	
Middletown .....	1,478.50	
Milford .....	6.00	
Montowese .....	246.50	

# STATE CONVENTION

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Naugatuck .....	52.80
New Haven Calvary .....	8,469.78
New Haven First .....	7,605.37
New Haven German .....	30.00
New Haven Grand Avenue .....	408.65
New Haven Immanuel .....	10.00
New Haven Italian .....	11.20
New Haven Olivet .....	817.75
New Haven Swedish .....	3.00
Plantsville .....	179.65
Saybrook .....	125.00
Shelton .....	244.10
Southington .....	2,203.92
Wallingford .....	2,119.66
Wallingford Hungarian .....	50.00
Waterbury First .....	7,229.99
Waterbury Grace .....	34.20
Waterbury Italian Mission .....	
Waterbury Second .....	705.72
Waterbury Tabernacle .....	95.00
West Haven First .....	495.22
Yalesville .....	492.00

\$47,264.97

Receipts miscellaneous sources to be credited on Association allotment .....	1,257.13	\$ 48,522.10
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## NEW LONDON ASSOCIATION

Bozrah .....	\$ 612.21
Colchester Borough .....	95.95
Colchester Scott Hill .....	
Fitchville .....	70.25
Lake's Pond .....	
Lebanon .....	300.76
Lyme East .....	103.73
Lyme North .....	125.39
Lyme Old .....	100.00
Montville Union .....	325.14
Moodus .....	100.00
New London First .....	3,288.56
New London Huntington Street .....	332.67
New London Montauk Avenue .....	413.60
New London Shiloh .....	
Niantic .....	252.05
Norwich Central .....	14,929.71
Norwich First .....	1,069.00
Norwich Grace Memorial .....	
Norwich Mount Calvary .....	
Norwich Third .....	520.64
Salem .....	
Waterford First .....	1,370.80
Waterford Second .....	148.40

\$ 24,159.36

Receipts miscellaneous sources to be credited on Association allotment .....	175.40	\$ 24,334.76
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## STATE CONVENTION

## STONINGTON UNION ASSOCIATION

Groton First .....	\$ 209.06	
Groton Heights .....	1,305.12	
Jewett City .....	2,343.32	
Laurel Glen .....	11.90	
Ledyard .....		
Mystic Union .....	1,823.12	
Noank .....	3,121.00	
North Stonington First .....	157.65	
North Stonington Second .....	114.66	
North Stonington Third .....	223.07	
Packerville .....	218.50	
Plainfield Union .....	1,192.70	
Poquonock Bridge .....	554.02	
Preston City .....	225.17	
Sterling Hill .....	113.24	
Stonington First .....	497.93	
Stonington Third .....		
Voluntown .....	144.65	
	<u>\$12,255.11</u>	
Receipts miscellaneous sources to be credited on State allotment .....	1,443.40	13,698.51
Total Collection for New World Movement.....		<u>\$223,668.26</u>

## CONNECTICUT STATE BOARD OF PROMOTION

## EXHIBIT A

ANALYSIS OF RECEIPTS AND DISPOSITION OF PLEDGES FOR THE PERIOD  
FROM MAY 4, 1922 TO AND INCLUDING MAY 3, 1923

## DISPOSITION OF RECEIPTS:

## NEW WORLD MOVEMENT:

General Board of Promotion:		
Remittances .....	\$168,324.81	
Liberty bonds .....	2,400.00	170,724.81

## CONNECTICUT BAPTIST CONVENTION:

Distributable receipts on budget.....		14,906.87
Designations subsequent to November 15, 1921 .....		3,104.24
Retained for State promotion budget applicable to year ended April 30, 1923.....	6,795.00	
Retained for State promotion budget applicable to subsequent accounting period.....	566.25	7,361.25
State specifics .....		<u>4,985.82</u>
		30,358.13

## SPECIFIC PURPOSES:

Suffield school .....	3,681.06	
Union colleges .....	860.78	
American Baptist Missionary Society.....	830.00	
Connecticut Educational Society.....	24.76	5,396.60

## GENERAL BOARD OF PROMOTION,

per advices .....		<u>17,188.67</u>
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## STATE CONVENTION

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## TOTAL DISPOSITION OF RECEIPTS:

New World Movement .....	223,668.26
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## OTHER SPECIFIC PURPOSES:

Near East relief.....	381.53
Smyrna relief .....	25.00
Waterbury Italian Mission .....	50.00
Biagio Isgro—salary .....	25.00
China famine relief .....	2.25
Total Disposition of Receipts for Other Specific Purposes .....	483.78
Total Disposition .....	\$224,152.04

## EXHIBIT B

## ANALYSIS OF EXPENSE REVOLVING FUND FOR THE PERIOD FROM APRIL 15, 1922 TO AND INCLUDING APRIL 30, 1923

Balance April 15, 1922.....	\$ 154.18
Received from General Board of Promotion.....	1,254.79
Total Balance and Receipts.....	1,408.97
Less: Funds returned to General Board of Promotion.....	1,408.97
Balance April 30, 1923.....	\$

## EXHIBIT C

## ANALYSIS OF STATE BOARD OF PROMOTION BUDGET EXPENSES FOR THE PERIOD FROM APRIL 17, 1922 TO AND INCLUDING APRIL 30, 1923

## RECEIPTS:

Amount retained from pledges for New World Movement .....	\$6,795.00	
Supply fees .....	209.62	
Sale of Rug.....	25.00	7,029.62

## DISBURSEMENTS:

## Salaries:

Reverend H. B. Sloat.....	3,701.93	
E. M. Raymond .....	1,562.50	5,264.43
Rent .....		270.00
Traveling Expenses .....		587.43
Postage .....		169.14
Literature, stationery and printing.....		107.23
Women's society .....		57.86
Telephone and telegraph.....		115.41
Conference and committee meetings.....		156.10
Auditing .....		125.00
Lamp .....		1.25
Insurance .....		7.50
Surety bond .....		62.50
The Connecticut Baptist.....		66.30
Office expenses .....		8.65
		6,998.80
Balance, per Cash Book—April 30, 1923.....		\$ 30.82

## Program of Activities for 1923-1924

The ideas that gave rise to the New World Movement were the natural outgrowth of the trend of our denominational life during the last decade. In the New World Movement our leaders have been seeking to develop our denominational life along two lines, namely, vision and accomplishment. Not all our people have made the discovery that accomplishment commensurate with the needs and opportunities of the passing years is impossible in a co-operative movement, apart from a suggested plan of objectives, and a consequent program of activities for securing those objectives. Wherever success has been attained in any sphere of life, it has resulted from someone's ability to see things and also someone's ability to make a program for doing things.

This year, as in 1922-1923, the denomination through the General Board of Promotion and by the action of the Northern Baptist Convention has suggested a program of activities for the consideration of the churches, that all may intelligently co-operate to complete the New World Movement by April 30, 1924. The program has a practical aspect,—it deals with budgets and anticipated receipts, suggests certain informational and educational lines of activity, rightfully lays the emphasis on prayer in our work and challenges the churches to enlist every member to complete the success of the New World Movement. Stewardship is strongly emphasized in the program for the current year. The present month is suggested as the period when the churches should consider anew this vital subject in all its implications. New literature has been prepared for use in the churches. The pastors have been asked to enter an Essay Contest for the purpose of stimulating greater interest on the part of the churches in the subject of Christian Stewardship. Three prizes are to be given in each State and three National prizes are to be awarded to the three successful candidates in the territory of the Northern Baptist Convention. A young layman has offered to furnish the prizes for the Contest in this State,—the books to be selected by the winner and not to exceed, in price, \$2.50 per volume. We shall be interested in the record our State makes in this Contest.

The program was presented to the representatives of a number of our churches at New London on September 14. Five of our Associations have, by vote, recommended the churches within their bounds, to follow the suggested plan for the enlistment of every member to complete the success of the New World Movement with such modifications as may be necessary to adapt the same to any given situation. The sixth Association will meet next week to consider the matter and suggest action.

The first and most important thing to be done in every church, as we see it, is to take stock, that each church may know its standing, in our co-operative effort. Therefore your State Board recommends:

1. The immediate adoption by every church, of a program of enlistment that will secure in each church:—

- (a) Accurate information on the subject of unpaid four-year pledges at the beginning of the current fiscal year.
- (b) Accurate information as to the total balance of four-year pledges collectable by April 30, 1924.
- (c) Accurate information as to the number of one-year pledges, according to the basis of pledging established in the financial campaign of 1920, that may be renewed and paid by April 30 of the current year.
- (d) An accurate estimate of the number of new members who can be counted on to pledge and pay toward our work for this year.

2. The "Setting Up" in each church of an adequate organization to secure the above information.

3. That in each church the canvass to secure the information sought to be put on not later than December 2 to 9, earlier if possible.

4. That when the information has been secured an accurate report be sent to the State Office, that the State may make a full report to the New York Office.

Note: The importance of this recommendation will be appreciated when we remember that to complete the New World Movement successfully we need to know, at the earliest possible moment, what may be the expectation from the churches. We cannot wait until April and finish the movement with any degree of satisfaction to the cause or ourselves.

5. That, as far as possible, the churches observe the Pay-Up-Days, October 28, January 27, April 27. (Do not let the collections drag. Remit promptly, it not only facilitates our work but saves the denomination interest charges.)

6. That in every church, where possible, a School of Missions be put on to familiarize our people with the need of our mission fields at home and abroad. Connecticut should have 50 such Schools this year.

7. That our churches send delegates to the Bible and Missionary Conference to be held in New Haven, November 13-14, following the Loyalty Luncheon on November 12. The inspirational value of this Conference should be a great asset to our work this year.

Fellow workers we have a task to complete. It was assigned us more than three years ago. A little more than six months remain to complete what we began. Failure to act promptly in the next few weeks will mean a disastrous defeat. In this day of dire need shall

we falter? With our wealth of resources shall we withhold? Brethren we have been passing through Gethsemane. We are asked this year to go to Calvary. Let us catch anew the vision and spirit of the Son of God. As we gage our devotion by His, let us remember His word, "Lo, I am with you alway."

Respectfully submitted,

HORACE B. SLOAT.

An offering was then taken, which amounted to \$82.45.

After singing "We Have a Story to Tell to the Nations," Rev. F. J. Peters, of Cuba, spoke on "Making the New World," in which he described the great work of evangelism done in Cuba last winter, and Mrs. Peters sang, very effectively, "Only Believe."

The Rev. John Y. Aitchison, D.D., General Director of General Board of Promotion, followed, with an address on "Northern Baptists Uniting to Complete the Five Year Program with Honor," and H. B. Dickson, of Ohio, spoke on "The Value of the Program Which We Are Setting Up." After this, the Rev. A. E. Rapp, of New Jersey, who has been appointed to have charge of the setting up of the Bible and Missionary Conference, to be held in New Haven, November 12 to 14. He especially urged an effort to secure a large registration of those who will pay \$1.00 and promise to attend the New Haven Conference. Cards were passed and quite a number of registrations were secured. The evening services were concluded by singing, "America, the Beautiful," after which President Lackey pronounced the benediction.

### Wednesday Morning

The Rev. W. J. Barnes, Ph.D., pastor of the Stamford Baptist Church, led the devotional service. His general topic was the work and gift of the Holy Spirit.

At 10:20, Mrs. A. L. Mulloy, the Second Vice-President of the Convention, called the assembly to order.

The topic of the morning was "Our Foreign Work at Home."

The first speaker was the Rev. John Daviduk, missionary to the Russians in Hartford, Waterbury and Ansonia. He gave a brief account of his own conversion and baptism and the way by which he was brought to begin his work in 1914, in the meeting-house where we are now assembled. He told how the work has spread to other cities, until it is now greater than he can manage. With the changed plans of the old First Church, it becomes necessary to find a new place of meeting for the future. He asked that the Convention give consideration to this matter.

At this point, President Lackey arrived and presided over the meetings.

The Italian Work was presented by Rev. Francesco Sannella, pastor of the New Haven Italian Church, which is connected with the Davenport House. This report was so important that the Convention Voted, asking Mr. Sannella to prepare his paper for publication, which he consented to do.

## OUR ITALIAN WORK AT HOME

By Rev. Francesco Sannella, LL. B.,

Pastor of the First Italian Baptist Church, New Haven

The ministers who work among the new Americans are filling a double mission in their life. They are called to two high vocations: First, to be ambassadors of Christ to the people of their race; and second, to be the assimilators of the new Americans into the American life and ideals.

As our faith, trust and knowledge in Christ grow just in proportion as we live in conformity to His life, so we can be Americans just so far as we let our lives be merged, or absorbed into that nobler and purer life which the Nation sets as an example before us.

### Assimilation

We are talking much about the "assimilation" of the foreigners who live among us. But what do we mean by assimilation? "Assimilation presupposes a type into conformity to which the elements to be assimilated must be brought." Now, are we to take, as a type, the national life in general, or the life of some of its illustrious sons in particular? Which is the American type into which I am to be assimilated? Does Americanism consist in acquiring the habits and in following the customs and the style of the nation; in not eating foreign food; in not speaking other languages than English; in getting one's naturalization papers; in attending the public schools; in being a sport, and an expert in football and baseball?

If we are going to judge the immigrant's status by these accessories before or after the fact, we shall be very unwise.

As the Rev. Mr. Buffa puts it: "Shall I copy Brigham Young, or Henry Ward Beecher; Robert E. Lee, or Abraham Lincoln; W. J. Bryan, or Roosevelt; W. R. Hearst, or Herbert Kauffman; Cardinal Gibbons, or John Haynes Holmes; Walt Whitman, or Whittier? Will I find this ideal type among the commercial barons who disport themselves at Palm Beach, Newport and Lenox?"

"A patient, impartial, broad investigation of the subject will bring us to the conclusion that when we tell the Italian to become American,

we do not mean that he is to copy Boss Cox, Jack Dempsey, Charles Murphy, or others of this type; but rather Washington, Lincoln, Roosevelt. Manifestly the Protestant type. Incontrovertibly the Evangelical type; the golden rule type. Logically, then, if the civilization of America has its roots in the religious concepts of Christ, it becomes the primary and the supreme duty of every Christian-American to evangelize the Italian people."

Preserve the gospel by implanting it at every opportunity you have and your civilization is safe. Neglect the spiritual background of your national life and the whole fabric will tumble to dust.

It is an historical fact worthy of notice that in spite of the devastations brought to Italy by the many forceful invasions of the barbarians, their laws, arts, literature and science were amalgamated in the national life. Of course it took centuries to assimilate the invaders and the assimilation is even now in progress.

Over there each province has its own written language, its literature, its poets, its heroes, and yet, with all this, the Italians are no less for their motherland than an American is for his country. For we know that no matter how they differ from each other, their hearts beat in unison for the Italian aspirations, ideas and glory. And we must admit that this unity is due to the fact that the powerful agency of the church has brought together that heterogeneous mass into one fold, having one faith and one belief. It is in that church that they have learned how to understand each other, even though they do not understand the language spoken to them by the church.

It is to be specially noticed that all the good and bad traits of our people are brought here with them from the old country. The class struggle is even here waging war. Democracy, as we understand it, is with them a word obsolete. Each class has its organization, its program, its creed in politics in thought and in religion.

Strife among them is encouraged. Provincialism in the mild form of ancient feudalism is the result. The so-called "leaders" of the colony keep this fire burning and are actively engaged to effectuate the motto "divide et impera." And these leaders are a very stumbling block in Americanizing the mass. Under the disguise of an hyphenated Americanism through the 175 Italian periodicals, they ridicule and degrade almost everything which you consider holy and sacred, either individual or in national life. And thus these leaders, to gain honors and titles from foreign governments, uphold the false spirit of patriotism of the fatherland, and are keeping the people fastened to the old world programs and ideas.

#### Working With Hope Against Hope

In the face of the above tremendous opposition, we have tenaciously made our way to win the heart of a few for Christ. We have kept

the faith. We have intelligently used all the means that you have graciously entrusted to our hands, to the best advantage in order to bring the maximum results.

It is true that you have many times been disappointed in us, in seeing meager results in our work. It is true that the 75 churches and missions that we have with their 3,000 or more members look like a drop of water in the ocean of the 3,000,000 Italians who live here. But in order not to discourage you, we have kept you from knowing our suffering and our sorrow; the disillusionments and disappointments we have met, especially by the people inside of our Churches who have deserted their place and returned to the world.

Believing in the efficacy of prayer, we have laid our difficulties at the feet of Jesus, knowing that His arm is not shortened that he cannot save even our people. Surely His power is manifested through those same persons who have deserted us, but who caught a glimpse of Him never to be forgotten. Today those same people form the predominant element in clubs and lodges and are having a tremendous influence among the Italians, encouraging them to live the higher ideals and morals that they themselves had once learned at Jesus' feet. By their contact with the world, we notice that the aversion that the people used to have against you and us, as Protestants, is gradually losing ground to such an extent that our presence in their gatherings now is not only tolerated, but desired and requested.

In coming right into the open field of their life, in associating with them, and living with them, we have the best opportunity we ever have had to make our presence felt and our Christian influence prevail.

#### Religious Characteristics of the Italians

In order to acquire patience and long suffering in the evangelization of the Italians, one must fully know the background of their present religious status.

The Italians are a deeply religious people, in spite of the fact that indifference is their predominant attitude toward their church. They are easily approached, but hard to win. To bring them to Christ is a life work. We cannot count conversions of thousands of them by the lifting of their hands, or by letting them come forward to confess Christ. They will all do that, for in their own way they believe in God and in Jesus Christ. Employing such a method, we will be guilty of misrepresenting facts.

They love to talk on religious subjects, but then, they remain of the same opinion still. Controversy conducted in a mild way arouses their curiosity, amuses them and often interests them to search for the truth. Extreme or abrupt controversy will work the opposite way, and will make them your enemy. The Gospel alone, when read



or explained to them, is the most desirable, the most acceptable, the most efficient and direct way to make their hearts surrender. Once really converted, an Italian is the most tenacious, and the most pugnacious man for everything which is right and just, according to the light of the Gospel. There is no task too big for him to undertake, there is no sacrifice that he is not willing to make; there is no human power that can supersede his faith.

In working among Italians, this one thing we must do; we must work for the development of their faith in Jesus Christ. Reaching this stage, you will have fearless Christians, most affectionate friends, loyal citizens, and 100% Americans.

The religious characteristics of an Italian are exceedingly interesting. "In general," said the ex-Jesuit, Father Bartoli, "his religion is an embodiment or a product of all the religions of the ages. He has the rudiment of the most primitive religions up to the high development of the religious ideas of the 20th century. He is monotheistic in theory, henotheistic and fetishist in practice and worship." The difference between the religion of the savage men and that of the Italian consists in this: That while the savage man begins with the worship of natural objects and arrives at the higher ideas of God, the Italian begins from the higher idea of God and declines to the lower. The one is ascendent, the other descendent; the one is progressive, the other retrogressive."

He believes in God and in Jesus Christ, but he has been told that he needs a human mediator who alone can present and plead his case before God. This human mediator, abusing the good faith of the people, and knowing the inefficiency of his prerogatives, will swiftly turn the faithful to other sources without minimizing his authority.

The release of their ancestors, who are supposed to be in purgatory, is believed to be hastened through masses and alms.

Then there are those who are nearest to God who must be interceded with, so in their turn, they will intercede with God for the supplicant. These are the Saints' advocates. They are made as personal advocates; family advocates; the protector of the community; the protector of the town and of the country.

Superior to the Saints, are the Madonnas of all kinds and colors; of wood and stone; of lime and wax; of silver and gold. There are protectors and protectrixes of all kind of trades; of all kind of diseases; for the eyes, for the throat, for the limbs; for good and bad luck; for fire, thunder, lightning and tempest. A protector for each and every thing that may happen under the heavens.

There are sacred spots and sacred places. Shrines unknown to one town are powerful and miraculous beyond human comprehension in another. There they go in pilgrimage in which they engage in the



most grotesque and obscene bacchanalian revels, like the Indians in their snake-dance festivals. In those shrines they get sacred amulets and souvenirs, each of which plays its magic part. They carry scapulars, images and totems. A string of black velvet will keep the bewitched eye from doing any harm. The paw of a rabbit or of a mole will keep evil spirits away. They believe in good and bad spirits; in witchcraft, in fortune telling and in fatalism.

For an Italian, the church building is holy. It is God's dwelling. No luxury is too much, no dignity too great to add to the grandeur of the place. This explains why we are often unsuccessful in an attempt to evangelize when holding religious meetings in halls or in other unattractive places.

The frescoes of the naves reflecting the dim light of the lamps and candles will wrap the Italian mind in mystery. In ecstasy he seems to see images that move; shadows and specters that terrorize him. His past and his present thoughts and deeds will go through the burning furnace of his hallucinated imagination, and prompt him to do almost anything. But as soon as the fuel of his much tension-stimulated nerves dies out, he falls into a spiritual comatose state.

To quote a sentence of a Catholic paper, *The Favilla of Piacenza* of January 23, 1908: "The religion of the Italian people is composed of two-thirds of practices contracted by traditions and imitations, but not by the intellectual conviction of the individual. Their faith often lively, is many times blind. Their piety, warm as their temperament, has all gifts but contains also all the defects." In other words, the Italians lack that conviction which is the fruit of the methodical and continual instruction such as we give in our churches.

Such is the complex situation that we face in our fields as we try to evangelize the Italians. Instead of a religion of the senses, we have to plant the religion of the heart. In place of the material, the spiritual, formalism, fetishism and superstition must give way before we can enthrone in their hearts Jesus Christ as Lord and King.

#### Our Task Among the Converted Ones

The administration of the different activities of the life of the church placed in the hands of the new converts is a very difficult task. No matter what the plans are, the minister has to back them up even to the minutest details. The autonomy and yet the co-operative work of our churches with the whole Baptist family, and the world, is not fully comprehended by our people. But it isn't wholly their fault. We have made mistakes in the past. Let the past be a warning in the present. We must work in a more explicit and direct way with them as never before. In the past our motto

was: "Come, everything is free." We even balk in presenting the financial question to our members. No responsibility was placed upon them for the support of the work. No vision was opened to them of the world's need. They grew as parasites upon the life of the church. They looked upon our divers societies who support the work as imaginary and mysterious things, deriving their existence from unknown sources. They have been cut too long from the organic life of our great Baptist family.

But now, thanks be to God, what a remarkable change we notice. This change is due to the enlarged vision that we ministers have gotten, especially by attending big Conventions like this one. It pays our societies to pay the way for the ministers who work among the foreign people, to attend the State and National Conventions. What a vision, what a spirit, what a renewed life we receive!

Look at the wonderful results Brother Ventura achieved in his work to raise \$10,000 for a new building. And the good work done in the same direction by Brother Riso in Ansonia, and by Brother Isgro in Bridgeport, and in Meriden by Brother Parrella. It is gratifying to see the quick and spontaneous answer that the brethren here in Hartford made under the leadership of Dr. Roca, and the church of New Haven to meet almost 100% of the donations to the Centennial Offering of the One-Dollar Membership Campaign. The same results are obtained among the Italian Baptist churches all over the country.

Of course the radical change in putting our work on the map on a real business basis, may cause, for awhile, stagnation in the attendance of the meetings. Reaction to a certain extent will follow and even a loss in membership may be experienced, but we consider that those who will withdraw their hand from the plow are dead anyway, so "let the dead bury their dead."

In our church in New Haven, we have devised a plan by which the people can read their names on the charts upon which we mark their attendance at each meeting, those who are regular contributors and those who have paid their pledges. Such method is used for our church people, for our Young People's Society, as well as for the children in our Church School.

And you ought to see the interest the people take to trace their names upon those charts and find themselves O. K. with their promises to the Lord. If they fail, it is amusing to see what a funny face they make to themselves before that notorious looking-glass.

### Our Young People

One of the most perplexing problems we meet, in our Italian churches, is the peculiar status of our young people. They understand very little Italian and speak none. They form the deaf-mute constituency in our congregations, unless we speak English. They

have acquired the American pride in being Americans, but fail to practice American ideas. They do not wholly indorse the American point of view, nor the old folks' view. They do not feel at home with an American congregation neither do they with the Italian congregation. Their point of contact has not been with the best Christian American ideas and practice, nor have they taken the best from their parents.

Here is a large field of study and a tremendous opportunity for the well-trained women missionaries to give their time to the religious work and co-operate with the pastor in order to keep our young people interested in the church, and to prepare our church school children to be the leaders of tomorrow.

### Our Christian Social Centers

This branch of Christian work has developed lately in an organized form. To us it is not a new thing. From the beginning of our ministry, we undertook to exercise social activities on a small scale. It was we who voluntarily opened English evening schools in our missions. We ran our feet off to find work for the people before having a place for the employment bureau. We introduced mothers' meetings, industrial classes, reading rooms, debating clubs and many other activities which today, we are glad to say, are carried on in a better way because of better equipment.

Those activities have always been a blessing to our churches and to the communities. But the social work has been always subordinate to the church policy and never disjoined from it. It has been the permanent feeder of our church. In it we have always emphasized the teaching, "Seek first the Kingdom of Heaven, and all these things will be added unto you." We have had wonderful conversions as a result of this work, and among those converted, some are now ministers. We have had, also, the full sympathy from our people outside of our churches, in carrying on those helpful activities and have not raised the least doubt among them that the work was a camouflage in order to proselyte.

Cut out the Christian social activities from the church program, and you will have neither a program nor a church.

We know that our people will love us more if we come right open with the Christian profession of faith. The clean-cut Christian principles and the application of them in the Christian social centers is the shortest way, the most efficient way; in fact, the only way to assimilate the life of those people in Christ, and in the American life.

"There is no greater illusion," said Raffaele Mariano, "than to believe that social relations can become more sincere and friendly without the great influence of the Christian religion."

A successful worker in this line, Rev. A. Di Domenica, B. D., says: "When a foreigner is evangelized, you have brought him in the realm of true Americanism. Any other melting pot has proved to be as sounding brass, or a tinkling cymbal. Without Christ, there is no oneness in spirit. The real American spirit is the product of Protestantism. The various heterogenous elements we have in America may be made homogeneous only and solely by the melting pot of the Gospel."

Our supreme task is, or should be—Christ first, Christ next, and Christ always. In Him only there is neither Greek or Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but ONE in Him, with Him and for Him.

The Hungarian Work was presented by Rev. Ladislo Revesz, pastor of the First Hungarian Baptist Church of Bridgeport. Mr. Revesz stated that there were more than 30,000 Hungarians in Bridgeport. Unlike most of the foreign population of the state, they have many churches of various beliefs—but only one Baptist Church. The attendance on the services is very large and opportunities to do mission work among these people in various parts of the city are abundant.

The work among the Colored People was then presented by Rev. J. C. Jackson, D.D., pastor of the Union Baptist Church, Hartford. He spoke effectively of the efforts the colored people are making to improve their position, but progress is not speedy. The racial struggle is on and, we, the colored people, must help you, white brethren, to overcome the difficulties growing out of these circumstances. The Connecticut Baptists seem to be waking up to a larger appreciation of the great problem of giving the Gospel to every man in the Commonwealth and, we, the colored people, feel we must help you in this worthy endeavor. We believe you need not be afraid of us in this connection.

Dr. Jackson was followed by Rev. G. S. Clark, pastor of the Mt. Olive Baptist Church, Hartford, who is an alumnus of the institute at Georgia, who made a strong appeal for help for that institute, much needed this year because the crops had been destroyed.

The Convention then gave itself to the consideration of business.

The Committee on Place and Preacher reported through Mrs. Charles W. Hopkins, of Danbury. The Committee recommended that the Convention meet next year with the Calvary Baptist Church, New Haven; that the preacher be, Rev. M. R. Forshay, pastor of the First Baptist Church, New Haven, and the alternate be, Rev. Charles A. Decker, pastor of the First Baptist Church, Bridgeport. Voted that the report be adopted.

The Rev. E. E. Gates, chairman of the Committee on the Centennial Thank-Offering, then presented his report. Mr. Gates spoke of the effort which has been put forth to secure a thank-offering of \$1.00 from every Baptist church member in this state. The result up to the present has been the securing of \$7,026.18, with the prospect that considerable additions will be made in the near future to this amount. Voted that the report be accepted.

The Rev. D. P. Gaines then presented the report of the Committee on Future Policy of the Convention.

NOTE.—At its meeting following the Convention in New Britain a year ago, the Board of Trustees charged the Centennial Committee with the task of studying the work and organization of the Convention with a view to bringing before the Centennial Meeting such recommendations with reference to the future policy of the Convention as to it might seem advisable. The Centennial Committee, feeling that it was unable to undertake this task in addition to its original duty of preparing the Centennial program, asked to be excused from it; and the Board, at its mid-year meeting in April, granted this request, and appointed a new committee, consisting of Miss Mary L. Howard, Mrs. Harriet C. Hitchcock, Mr. Charles P. Walker, Rev. David A. Pitt, D. D., and Rev. David P. Gaines, to carry out the action which had been taken at New Britain. At the mid-year meeting the Board was requested by the State Board of Promotion to appoint a committee to study the Constitution and recommend at the next meeting of the Convention such revision as might be found necessary; and the Board voted to charge the new committee named above with this additional work.

The committee has sought to perform the double task to the best of its ability. Meetings have been held as they were necessary, and between meetings individual members of the committee have given liberally of their time and labor to the work in hand. Rev. John N. Lackey, D. D., President of the Convention, has served as an ex-officio member of the committee and rendered valuable assistance. The counsel of others who by reason of their position and long experience in the work of the Convention were specially fitted to act in advisory capacity also has been sought. Careful consideration was given to all the interests of the Convention, and the committee is able at this time to present the following report.

It may be added that when the conclusions concerning organization embodied in this report had been reached, the committee submitted them orally to the Board of Trustees in special session. The Board voted its unanimous approval and advised the committee to proceed with the work of re-drafting the Constitution in conformity with the plans to be recommended. The re-draft of the Constitution prepared by the committee is submitted with this report. Included also is a graph illustrating in a rough way the organization of the Convention proposed by the committee.

## FUTURE POLICY

The great co-operative undertakings of the denomination in recent years have had the unexpected result of bringing into new prominence the local church. Its development is seen as never before to be of primary importance. "It is needful . . . .," said the Committee on Future Denominational Program in its report to the Northern Baptist Convention in Atlantic City last June, "to emphasize anew the place and function of the local church. We are in danger, in the multiplication of mechanism, of overlooking the fact that the Northern Baptist Convention is after all only a voluntary association of independent churches for certain purposes, and that the local church is 'the very pulse of the machine.' In our endeavor to promote large co-operative enterprises we are in peril of neglecting the one supreme piece of promotional work which is always fundamental, viz., the development of the local church. The committee desires to record its conviction that this should hold first place in our program. The prosperity of the local church must be promoted." With this judgment your committee finds itself in heartiest accord. The committee desires to see the Connecticut Baptist Convention pursue in the future a policy that looks to the largest development of the local churches.

### I.

#### EVANGELISM

First in the commission of Christ to the churches is evangelism. The committee covets for the Convention as it enters upon its second century of labor a new evangelistic vision and purpose. This would seem to be fundamental to its whole task.

Viewed from the standpoint of evangelism, the tide of spiritual life in the churches appears to have its ebb and flow; and the years through which we are now passing, one would judge, must be witnessing its lowest ebb. Turning through Evans' "History of the Connecticut Baptist Convention," one comes upon the bright record of certain years when the tide rose to great height. Notable were the years 1842 and 1843. One hundred churches, with a membership only about half that of the churches at the present time, in 1842 reported 1,531 baptisms; and for the following year their reports showed 2,052 baptisms. Again, in 1858 and 1859, there were large ingatherings. For these years 2,067 and 2,076 baptisms were reported, respectively. But accompanying these brilliant records is the significant statement that they have not since been equalled. They stand far above all records of the present time. The reports of the churches show for the past three years, respectively, 965, 1,242, and 911 baptisms. The committee hopes for a return of flood-tide. It thinks that careful plans and earnest prayer will do something toward calling in the tide.



It would urge the Convention to renewed evangelistic endeavor. That methods once successfully employed in evangelistic work are not today proving effective appears to be beyond doubt, but it seems just as certain that new methods can be invented to meet the changed conditions by which we now are confronted. It falls to the churches ever to be pioneers. The Convention can render them a large service, in the judgment of the committee, and at the same time add to the vigor of its own work by giving renewed attention to the promotion of evangelism.

### RELIGIOUS EDUCATION

From an early time the Convention has had a growing appreciation of the place of education in the work of the churches. The records show that back in the days when the term "Religious Education" was unknown and work in that line consisted of limited activities in the Sunday Schools the Convention had an educational program. To its work in this direction undoubtedly is due much of its progress through the years and much of its present strength. Education is essential to any program of church development worthy the name. In Christ's commission to the church it stands by the side of evangelism. They really are not two separate and distinct things, but two sides of the same thing. The future growth of our churches demands the continuance of the Convention's traditional policy of education, modified as it may need to be to meet present-day conditions and prosecuted with renewed energy. Rapid advances have been made in recent years in the field of religious education. It was inevitable that with the experiment necessary in a new movement there should have appeared many theories and plans which have proved unpracticable; but there has resulted a large body of solid achievement to witness to the great possibilities of religious education. Other denominations, with no greater vision, perhaps, than our own, but with organizations enabling them to act more quickly, have been forging ahead in educational work; and their success stands to guide and encourage. The committee hopes to see no lessening of interest nor effort on the part of the Convention in its work of religious education, and urges that every possible step be taken to maintain and strengthen this department.

## II

### THE GREAT HOME MISSION TASK

A study of the work of the Convention calls up for consideration the urgent mission problem presented by the increasing foreign population.

This problem is potential with peril. In most of the communities to which our churches minister the foreign element is already numerically predominant. Everywhere its influence on the churches is telling. It is creating a new social and religious climate; and the churches, not unlike other forms of life, must adapt themselves to "climatic changes," or perish. Many regard the future of Protestant churches in New England with pessimism.

On the other hand, this problem is potential with opportunity. If one have faith in the Captain of the churches and in the churches themselves, there is much in the forward look to inspire optimism. The New American population which is crowding into our state is such an opportunity as the churches have never had to find their life by losing it in the service of needy humanity. It threatens them with extinction, but it opens to them an avenue to new life.

There should be no hesitation on the part of the Convention concerning the view it will take of this problem. Our churches are peculiarly fitted to work with the New Americans. We have made a creditable beginning. Let us neglect no opportunity to press this work.

As a practical step, it would seem to the Committee wise for the Convention, in co-operation with the Home Mission Society, to make a careful survey of this field of work, to discover its needs and opportunities and to arrive at the most effective methods of meeting them. The committee of the Board of Managers in charge of the work among New Americans could not perform a more timely service than by immediately undertaking this task.

If a survey were made and it revealed the need for a larger portion of the money contributed by our churches for missions to be expended in the state, the committee is of the opinion that this would be justified. The present ratio of division between the state and national work, which is about \$1.00 to \$9.00, seems hardly equitable.

### III

#### DENOMINATIONAL CO-OPERATION

The committee has chosen to emphasize the need for the fullest development of the local church and for renewed activity along the lines of state mission work with the New American population, but it would not be regarded as suggesting the slightest abatement of interest on the part of the Convention in the larger denominational program. The world task of the kingdom is evangelism and education carried to their logical conclusion.

Connecticut Baptist churches have had the missionary vision from the beginning. Nine years before there was a state convention in Connecticut, there was a missionary society. Luther Rice helped to organize it. It caught his spirit. This society was merged with the State Convention when it was organized in 1823 and brought to it the missionary motive which has lasted through the century. For proof that this spirit still is alive, one has but to point to the record of Connecticut in the New World Movement. That is a great record with which to close the century.

The beginning of the new century happens to coincide with the beginning of a new denominational program to continue the work begun in the New World Movement. The Convention will have op-



portunity again to demonstrate its devotion to the missionary ideal and its loyalty to the denomination by making its participation in the new program hearty and its financial support generous. That it will do this the committee confidently expects.

#### IV

#### METHODS OF WORK AND PLANS OF ORGANIZATION

Study of the work of the Convention from the standpoint of the interests named above—and others which it is impossible to touch upon in the limited space of this report—led to an examination of the methods of work and plans of organization now being employed, and it is the judgment of the committee that there are certain changes which might be made to the advantage of the work in the future.

Before pointing out these changes, the committee wishes to make two observations. First, it wants to say that the Convention, as at present organized, has rendered effective service and is entitled to commendation. The constituency should feel truly grateful, too, for the wisdom and devotion brought to the work by those who have served it in secretarial capacity. The changes which the committee recommends do not denote any failure of the Convention nor of individual workers, but only changing conditions. The past decade has been marked by unprecedented expansion in the denomination's missionary activities and, of necessity, by radical changes in organization, to which all co-operating societies like our State Convention have had to conform as best they could. Usually changes had to be made with haste. Seldom was there time to make careful adjustments along the whole line of organization. The present time, when the denomination is reconstructing its plans preparatory to a new program, seems opportune for such readjustment as may be needed in the organization of our Convention.

In the second place, the committee realizes that it is impossible for anybody to make detailed plans far ahead for an organization like our Convention. The developments of the future cannot be foreseen, and they will shape all plans. The best organization this committee, or any other, might devise, would in a not distant day need revision. It has been the committee's aim to propose a plan which will effectively meet the needs of the work now and at the same time lend itself easily to such changes as future developments may necessitate.

#### THE BOARDS OF THE CONVENTION

The changes which the committee advise fall under three main heads. The first have to do with the boards of the Convention.

By the Constitution, the Board of Trustees is the responsible agent of the Convention. It is vested with all the authority and charged with the supervision of all the work of the Convention. It is the Convention when the Convention is not in session. This, in the judg-

ment of the Committee, is as it should be; and the changes which are proposed look only to conforming the administration of the Convention to it. In late years there has been a tendency to take the management of the work out of the hands of the Board of Trustees. Two new boards have been created. To direct the New World Movement, the State Board of Promotion was formed; and the Commission on Religious Education was organized to have charge of the work of religious education. Both of these new boards have done valuable work. Under the peculiar conditions which obtained at the time of their organization, they may have been necessary. But the committee is of the opinion that it would make now for better unity, smoother working, and greater efficiency, to discontinue them and transfer their functions to the Board of Trustees. The committee has carefully considered the reasons which may be adduced against such a merger, but believes that they are far outweighed by the advantages to be gained.

If the interests of education and promotion are thus committed to the Board of Trustees, it must be made a working organization in fact and not in the Constitution only. It should be composed of members whose chief qualifications are ability and willingness to work. One reason submitted on behalf of the present plan of three boards is that it affords a wider range for choosing workers and therefore increases the opportunity to appoint to each department those best fitted for its peculiar work. There is something to be said in favor of this argument. If the new plan of one board is adopted, care will need to be exercised in the election of its members. It must have in its personnel at all times those who are specially fitted by their sympathies and abilities to direct the work of all departments.

The new plan provides for the organization of the Board of Trustees into as many committees as may be needed properly to care for the work of the various departments. Eight committees are specifically named: (A) Committee of Missionary Co-operation; (B) Finance Committee; (C) Committee on Religious Education; (D) Publicity Committee; (E) Committee on Work Among New Americans; (F) Committee on Aided Churches; (G) Committee on Evangelism; and (H) Executive Committee. (For the duties of these committees, see the Revised Constitution, under By-Laws of the Board of Managers.)

The committee suggests that "Board of Managers" be substituted for "Board of Trustees," to avoid confusion which now exists in the Constitution between the titles "Board of Trustees" and "Board of Management."

#### SECRETARIES

The second set of changes have to do with the secretarial offices. The committee recommends that the office of State Director of Promotion be discontinued at the close of the New World Movement and

its duties combined with those of the office of General Secretary. Viewing the matter from an impersonal standpoint, it is the committee's judgment that the General Secretary, because of his relation to the churches as counsellor and leader in all their common interests is in better position than anybody else can be to win their co-operation and financial support for the denominational program.

If this change is made, the General Secretary will require the help of an associate; and the committee would recommend that the office of Associate Secretary be created. It also advises that the office of Secretary of Religious Education be continued. If other workers are needed, the committee would have the Board of Managers appoint them.

Here the consideration of expense arises. It is provided by the Report on Future Denominational Program, adopted by the Northern Baptist Convention, "that the expenses of promotion shall be provided by the participating organizations pro rata according to the approved operating budgets." The chairman of that committee explains to your committee that this provision entitles our Convention to expect the national societies to share on an equitable basis the expenses of promotion in Connecticut. In the work of religious education the committee expects continued financial co-operation from the American Baptist Publication Society.

### FINANCIAL MANAGEMENT

Further changes which the committee proposes concern the handling of the Convention's funds, always a responsibility demanding the greatest care and wisdom.

Under the present Constitution, the Treasurer is an officer of the Convention and a member of the Board of Trustees. The committee would make the Treasurer, like other salaried officials, an agent of the Board; and for this office it would suggest a fiduciary institution of recognized standing that makes a specialty of handling such business. This is a method which is being increasingly adopted by organizations of the class of our Convention, and the committee is of the opinion that its advantages entitle it to serious consideration.

(NOTE.—On the recommendation that the Treasurer be a fiduciary institution the committee were at first agreed. Later, after personal investigation into the working of the plan, some of the members felt undecided as to its practicability. There was not time to call another meeting of the committee, and the recommendation is printed as agreed upon. The Convention may wish to refer the matter, in case this report is adopted, to the Board of Trustees. It is a business matter of considerable intricacy and should be thoroughly investigated before it is acted on finally. CHAIRMAN.)

The Auditor also the committee would make an agent of the Board, and not an officer of the Convention and a member of the Board as at present.

#### DETAILS OF THE PLAN

The above are the main changes recommended by the committee. They involve many details with which it does not seem necessary to deal specifically in this report. Upon the advice of the Board of Trustees, the committee has made a careful re-draft of the Constitution incorporating all the changes necessitated by the plan of organization proposed; and the Convention is referred to it for full information concerning details.

Two things should be kept in mind when the Revised Constitution is studied: (1) The committee, along with fitting it to the new plan of organization, has made such changes in the phraseology and arrangement of subject matter as seemed to improve its meaning and order; (2) All parts of the instrument included under By-Laws may be changed as they may need to be by the Board of Managers, and so should not take the valuable time of the Convention.

DAVID P. GAINES, Chairman.  
MARY L. HOWARD,  
HARRIET C. HITCHCOCK,  
DAVID A. PITT, D. D.,  
CHARLES P. WALKER,  
Committee

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It was Voted that we accept the general plan of the Committee and proceed to hear the Proposed Revision of the Constitution, which will be made necessary if the plan is adopted.

**PROPOSED**  
**REVISION OF THE CONSTITUTION**  
**OF THE**  
**CONNECTICUT BAPTIST CONVENTION**

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**ARTICLE I. NAME**

The name of this body shall be THE CONNECTICUT BAPTIST CONVENTION.

**ARTICLE II. OBJECT**

The object of this Convention shall be to promote the preaching of the Gospel and the organization and maintenance of Baptist Churches and Sunday Schools in the State of Connecticut; and to act as the agent of the Baptist Churches and people of Connecticut in advancing the kingdom of God throughout the world, and particularly in promoting the missionary, educational, and philanthropic interests of the Northern Baptist Convention.

**ARTICLE III. MEMBERSHIP**

Section 1. This Convention shall consist of delegates from the Baptist Churches of Connecticut of the same faith and order as the present associated Baptist Churches, each such church which has contributed to the funds of the Convention during the year last preceding the annual meeting of the Convention being entitled to representation by its pastor and one delegate for each hundred and each fraction of a hundred resident members and for each Sunday School connected with it; provided, however, that no church shall be permitted to send more than five delegates besides its pastor.

Sec. 2. All members of the general denominational boards and officers of the Northern Baptist Convention living within the state; officers of this Convention and members of its Board of Managers; officers of the Woman's Baptist Mission Society of Connecticut; and officers of the Connecticut Baptist Education Society shall be ex-officio delegates to the meetings of this Convention, and entitled to all the privileges usually accorded to such delegates.

**ARTICLE IV. OFFICERS**

Section 1. The officers of the Convention shall be a President, a First Vice-President, a Second Vice-President, and a Recording Secretary.

Sec. 2. The officers shall be elected by ballot at the annual meeting, and shall serve from the close of the annual meeting at which they are elected until the close of the next annual meeting, or until their successors have been elected.

Sec. 3. In event of a vacancy from any cause in the office of President, the First Vice-President shall serve as President. If the office of First Vice-President also is vacant, the Second Vice-President shall perform the duties of President. Should vacancies occur in all these offices simultaneously, the Board of Managers shall elect a President to serve until the next regular election of officers. Removal of an officer from the state shall automatically create a vacancy.

Sec. 4. The duties of the officers shall be defined by by-laws adopted by the Convention.

#### ARTICLE V. BOARD OF MANAGERS

Section 1. There shall be a Board of Managers consisting of the President, the First Vice-President, and the Second Vice-President of the Convention and forty-five (45) elective members chosen by ballot at the annual meeting of the Convention for the term of three years, and so constituted that the terms of fifteen of its elective members shall expire each year.

Sec. 2. The adoption of this Constitution shall elect to the Board of Managers for a term of one year those trustees who have one year to serve under the former Constitution and for a term of two years those trustees who have two years to serve under the former Constitution; and in addition to these the Convention at the annual meeting at which this Constitution is adopted shall elect fifteen members for a term of three years. When the Board has been thus constituted, fifteen members, not including such as may be chosen to fill vacancies occurring from other causes than the expiration of terms, shall be elected at each annual meeting for the term of three years.

Sec. 3. Membership on the Board of Managers shall be divided as nearly equally as practicable between pastors, laymen, and women, the president, the state home director and the state foreign secretary of the Woman's Baptist Mission Society of Connecticut shall be ex-officio members.

Sec. 4. The Board of Managers shall be vested with all the privileges and authority of the Convention when it is not in session.

Sec. 5. The duties of the Board of Managers shall be defined by by-laws adopted by the Convention.

## ARTICLE VI. AMENDMENTS

This Constitution may be altered or amended by a two-thirds vote of all the delegates present at any annual meeting, after one year's previous notice.

## BY-LAWS OF THE CONVENTION

## ARTICLE I. MEETINGS OF THE CONVENTION

Section 1. The annual meeting of the Convention shall begin on Tuesday preceding the third Wednesday in October, at 10 a. m.

Sec. 2. Special meetings of the Convention may be called by the President at the direction of the Board of Managers.

Sec. 3. Fifty (50) delegates shall constitute a quorum, but any number shall have power to adjourn a meeting.

Sec. 4. The order of business for the first session of the annual meeting shall be as follows:

Call to Order.  
Reading of the Scriptures.  
Prayer.  
Report of Program Committee.  
Report of Board of Managers.  
Report of Finance Committee.  
Report of Treasurer.  
Election of Convention Officers.  
Annual Sermon.

Sec. 5. The subsequent sessions of the annual meeting shall be under the control of the Program Committee, which shall have the power to make all arrangements for speakers for the Convention, except the preacher of the annual sermon, and to apportion the time to the speakers as the different departments of the work may require, subject to the approval of the Convention at the first session.

Sec. 6. No objects except those provided for by the Constitution and By-Laws shall be presented at the annual meeting, unless by the unanimous consent of the Convention.

Sec. 7. The proceedings of the meetings of the Convention shall be regulated by the ordinary rules governing deliberative assemblies.

Sec. 8. At the close of the Convention, the Recording Secretary shall submit the minutes of the proceedings to the President, and upon his approval, they shall stand as the approved minutes of the Convention.

Sec. 9. The fiscal year of the Convention shall begin the first day of May.



## ARTICLE II. DUTIES OF CONVENTION OFFICERS

Section 1. The President shall preside at all meetings of the Convention.

Sec. 2. The First Vice-President shall perform the duties of the President during his absence.

Sec. 3. The Second Vice-President shall perform the duties of the President during his absence, if the First Vice-President also is absent.

Sec. 4. The Recording Secretary shall keep an accurate and complete record of all the proceedings of the Convention, and shall have charge of the printing of the minutes.

ARTICLE III. COMMITTEES OF THE CONVENTION  
AND THEIR DUTIES

Section 1. The following committees shall be appointed each year, to report at the meeting then in progress:

A. A committee on the nomination of Convention officers, consisting of five members.

B. A committee on the place of the next meeting and the preacher of the next annual sermon, consisting of three members.

C. A committee on resolutions, consisting of three members.

Section 2. The following standing committees shall be appointed each year to report at the next annual meeting:

A. A committee on the nomination of members of the Board of Managers, consisting of one member from each association.

B. A committee on the program of the next meeting, consisting of five members, of which the pastor of the entertaining church shall be chairman.

C. A committee on enrollment of the next meeting, consisting of three members.

D. An obituary committee, consisting of three members.

Section 3. Such other committees as may be found necessary may be appointed.

Section 4. All committees, unless otherwise ordered, shall be appointed by the President.

## ARTICLE IV. COMMITTEE ON MINISTERIAL STANDING

Section 1. There shall be a committee on ministerial standing, consisting of six members appointed for three years, and so constituted that the terms of two of its members shall expire yearly.



Sec. 2. The adoption of this Constitution shall appoint to the committee for a term of one year those named in the last Connecticut Baptist Annual as having one year to serve on the old Committee on Ministerial Standing, and for a term of two years those having two years to serve; and the President of the Convention at the time of the adoption of this Constitution and each year thereafter shall appoint two members to serve for the term of three years.

Sec. 3. It shall be the duty of the Committee on Ministerial Standing to act in advisory capacity to church councils in the ordination of candidates to the Christian ministry; to assist as may be possible candidates ordained before their educational preparation for the ministry was finished in pursuing a proper course of study to fit themselves for their work as pastors, preferably the course of study recommended by the denomination; and to keep a record of the standing of Baptist ministers in the state and supervise the ministerial list published yearly in the Connecticut Baptist Annual.

#### ARTICLE V. DELEGATES TO THE CONNECTICUT FEDERATION OF CHURCHES.

The President shall each year appoint five delegates to the Connecticut Federation of Churches.

### BY-LAWS OF THE BOARD OF MANAGERS

#### ARTICLE I. MEETINGS OF THE BOARD OF MANAGERS

Section 1. The Board of Managers shall hold three meetings during the year, as follows: One before the adjournment of the annual meeting of the Convention; one on a date in April, determined by itself; and one on the day preceding the next annual meeting of the Convention.

Sec. 2. Special meetings may be called by the President at any time, and shall be called by him upon the request in writing of five members of the Board.

Sec. 3. Absence of a member from two successive meetings of the Board, unless excuse is offered to the President, shall be considered as creating a vacancy. Removal of any member from the state shall automatically create a vacancy. All vacancies shall be filled at the next annual meeting of the Convention.

Sec. 4. The President shall preside at the meetings of the Board. In his absence, the First Vice-President shall preside. In the absence of the President and the First Vice-President, the Second Vice-President shall preside. In the absence of the three, the Recording Secretary shall call the meeting to order and the Board shall proceed to choose a President pro tem.

Sec. 5. The Board shall keep an accurate and complete record of all its proceedings.

Sec. 6. The travelling expenses of the members to all meetings of the Board, excepting those held at the time of the annual meeting of the Convention, shall be paid by the Convention.

## ARTICLE II. DUTIES OF THE BOARD OF MANAGERS

Section 1. The Board of Managers shall transact all business of the Convention when it is not in session and have supervision through the General Secretary of all the work of the Convention.

Sec. 2. The Board shall provide means for raising the money needed for the work of the Convention and the co-operating national societies, disposing of the same according to the provisions of the Charter and Constitution.

Sec. 3. The Board shall annually prepare a budget embracing the estimated expenses of all the departments of the Convention for the ensuing year and the apportionment of the co-operating national societies and submit it to the churches as early in the Convention year as possible, as the unified budget.

Sec. 4. The Board shall effect an agreement with the Board of Missionary Co-operation whereby the co-operating national societies shall bear their part of the expense of promoting their interests in Connecticut, according to the recommendations of the Report of the Committee on Future Denominational Program adopted by the Northern Baptist Convention.

Sec. 5. Likewise the Board shall effect an agreement with the American Baptist Publication Society whereby this society shall share with the Convention on an equitable basis the expense of promoting in Connecticut the work of religious education.

Sec. 6. The Board shall effect an agreement with the American Baptist Home Mission Society whereby this society shall share with the Convention on an equitable basis the expense of home missionary work in Connecticut.

Sec. 7. The Board shall make all appropriations toward the aid of churches and the payment of salaries of missionaries and other workers in accordance with the rules included in these By-Laws.

Sec. 8. The Board shall appoint such agents as may be needed properly to conduct the work of the Convention, including a General Secretary, an Associate Secretary, a Secretary of Religious Education, a Recording Secretary, and a Collector of Missionary Funds, who may be one of the Secretaries.

Sec. 9. At its first meeting each year, the Board shall appoint a Treasurer to have charge of the funds of the Convention under its

direction. The Treasurer shall be a fiduciary institution of approved standing.

Sec. 10. The Board shall each year appoint an Auditor who shall carefully audit the accounts of all financial agents of the Convention. The Auditor shall be a certified public accountant, or firm of accountants, of recognized standing.

Sec. 11. The Board shall have power to fix the salaries of all persons employed by it.

Sec. 12. The Board shall require bond of all its financial agents.

Sec. 13. The Board at its first meeting shall appoint from its membership the following committees which shall be charged with definite responsibilities in the work of the Convention:

A. Committee of Missionary Co-operation, consisting as far as practicable of one member from each association.

B. Finance Committee, consisting of five members, including the President, who shall be chairman.

C. Committee on Religious Education, consisting of seven members.

D. Publicity Committee, consisting of five members.

E. Committee on Work Among New Americans, consisting of five members.

F. Committee on Aided Churches, consisting as far as practicable of one member from each association.

G. Committee on Evangelism, consisting as far as practicable of one member from each association.

H. Executive Committee, consisting of fifteen members, including the President, who shall be chairman, the First Vice-President, the Second Vice-President, and the chairmen of the standing committees of the Board of Managers named above.

Sec. 13. The Board of Managers may appoint from its membership or from the Convention such other committees as may be necessary to the successful conduct of the work.

Sec. 14. The Board shall make a full report of its transactions annually to the Convention.

### ARTICLE III. DUTIES OF THE COMMITTEES OF THE BOARD OF MANAGERS

#### Section 1. Committee of Missionary Co-operation.

(a) The Committee of Missionary Co-operation shall be the medium through which the Convention shall co-operate with the Board of Missionary Co-operation of the Northern Baptist Convention.

(b) Under the direction of the General Secretary, the Committee of Missionary Co-operation shall each year conduct the campaign to raise the unified missionary budget of the Convention and co-operating national societies.

(c) The chairman of the committee, who shall be elected by the Board of Managers, shall be the representative of the Convention on the Board of Missionary Co-operation.

(d) The committee shall make a report of its work at the annual meeting of the Convention.

#### Section 2. Finance Committee.

(a) The Finance Committee shall direct the Treasurer in the handling of all the Convention Funds and in the investing of trust funds, subject to the approval of the Board of Managers.

(b) The chairman of the committee shall countersign all orders drawn on the Treasurer by the Recording Secretary of the Board of Managers at the authorization of the Board of Managers or its Executive Committee.

(c) The Finance Committee shall not permit any of the funds of the Convention to be loaned to any officer, legal advisor, or member of the Board of Managers, or to any corporation or business enterprise in which any of them is personally interested.

(d) The Finance Committee shall not permit any transfer of funds belonging to the Convention from one class to another, except as authorized by the Convention.

(e) The Finance Committee shall require all the financial agents of the Convention to make their annual reports covering the same period of time.

(f) It shall be the duty of the committee to prepare each year a missionary budget to be submitted by the Board of Managers, when approved by it, to the churches. The committee shall receive from the General Secretary an estimate of the amount of money needed by the Convention for the ensuing year and from the Board of Missionary Co-operation the apportionment of the co-operating national societies falling to the churches of Connecticut, and on the basis of such information make up the unified budget to be approved by the Board of Managers, with or without changes, and submitted to the churches.

(g) The committee shall make a report of its transactions at the annual meeting of the Convention.

#### Section 3. The Committee on Religious Education.

(a) The Committee on Religious Education shall promote the work of religious education in its different phases, including Sunday School and Young People's activities, Teacher Training, Missionary

Education, Daily Vacation Bible Schools, and all other lines of instruction and study included in a comprehensive and balanced program of religious education for the local church.

(b) The committee shall maintain close co-operation with the American Baptist Publication Society and the General Board of Education of the Northern Baptist Convention, in order to participate in the development of the denomination's plans of religious education.

(c) The committee shall approve all religious education programs before they may be promoted in the state in the name of the Convention.

(d) The committee shall report to the Convention at the annual meeting, through the Secretary of Religious Education, or its chairman.

#### Section 4. The Publicity Committee.

(a) The Publicity Committee shall have charge of the publication of The Connecticut Baptist. It shall appoint a Business Manager and co-operate with him in circulating the paper. It shall present the interests of the paper to the Convention at its meetings and devise means of increasing its subscription list.

(b) The committee shall co-operate with the secretaries, as opportunity permits, in the distribution of such literature as will best acquaint the churches with the needs and achievements of the Convention and the denomination.

#### Section 5. The Committee on Work Among New Americans.

(a) The Committee on Work Among New Americans shall have charge of the work conducted by the Convention among New Americans, co-operating with the General Secretary and his associates, as they may direct, in promoting the interests of this department.

(b) The Committee shall report to the Convention through the General Secretary or his associates.

#### Section 6. The Committee on Aided Churches.

(a) The Committee on Aided Churches shall have charge of the work of the Convention in aided churches, co-operating with the General Secretary and his associates, as they may direct, in promoting the interests of this department.

(b) The committee shall report to the Convention through the General Secretary or his associates.

#### Section 7. The Committee on Evangelism.

(a) The Committee on Evangelism shall serve as the medium through which the Convention shall co-operate with the churches in

promoting the interests of evangelism in the state. It shall seek particularly to lead the churches aided by the Convention out into evangelistic endeavor.

(b) The committee shall report to the Convention at the annual meeting.

#### Section 8. The Executive Committee.

(a) The Executive Committee shall meet four times during the year, in the months of October, January, April, and July, on dates to be fixed by itself.

(b) It shall hold special meetings whenever necessary, at the call of the President.

(c) The committee shall act on all matters of business arising during the interim between meetings of the Board of Managers; pass on all applications for aid from churches not acted on by the Board; provided, however, that no contract or agreement made by the committee shall remain in force beyond the time of the next meeting of the Board of Managers, unless approved by it; except in such cases as have been referred to the committee for final action.

(d) The committee shall make a full report of all its transactions to the Board of Managers at its next meeting.

Section 9. The duties of such other committees as shall be appointed by the Board of Managers shall be defined by the Board.

Section 10. Necessary expenses incurred by the members of the committees of the Board of Managers in the discharge of their duties shall be paid by the Convention.

Section 11. The committees of the Board of Managers as early in the Convention year as possible shall submit to the Finance Committee through the General Secretary a careful estimate of the money needed during the year for the successful conduct of the work in their respective departments, to be included in the budget for the Convention work.

Section 12. All standing committees of the Board of Managers shall provide for the keeping of an accurate record of their transactions in permanent form, and shall make reports to the Board whenever it is necessary.

### ARTICLE IV. DUTIES OF THE OFFICERS OF THE BOARD OF MANAGERS

#### Section 1. The General Secretary.

(a) The General Secretary shall have supervision of the entire work of the Convention, under the direction of the Board of Managers and its Executive Committee, including the raising of the money

needed for the work of the Convention and the co-operating national societies.

(b) He and his associates shall visit, advise, and encourage the churches, particularly those aided by the Convention, as opportunity may occur, and seek to lead them into participation in the missionary work of the denomination.

(c) He may not pledge pecuniary aid to churches or missionaries, except as authorized by the Board of Managers or its Executive Committee: provided, however, that with the consent of the Finance Committee he may in emergencies expend not more than one hundred (\$100) dollars in any one month for supply preachers for needy pastorless churches, or for evangelistic or missionary services in such churches.

(d) He shall attend all the meetings of the Board of Managers and its Executive Committee, to counsel and advise as he can concerning the work of the Convention, but shall not have the power to vote.

(e) He shall himself, or through his associates, direct the activities of all the committees of the Board of Managers.

(f) He shall each year submit to the Finance Committee a careful estimate of the amount of money needed to carry on the work of the Convention, to be included in the unified missionary budget.

(g) He shall serve as Editor-in-Chief of The Connecticut Baptist.

#### Section 2. Associate Secretary.

(a) The Associate Secretary shall co-operate with the General Secretary, as he and the Board of Managers may direct, in the work of the Convention.

#### Section 3. Secretary of Religious Education.

(a) The Secretary of Religious Education, under the direction of the General Secretary and the Board of Managers through its Committee on Religious Education, shall have special charge of the work of religious education.

(b) He shall make a report annually to the Convention.

#### Section 4. Treasurer.

(a) The Treasurer shall be the custodian of the funds of the Convention, both invested and current, receiving and disbursing, or investing the same as directed by the Finance Committee.

(b) The Treasurer shall make payments out of the treasury on written order from the Secretary of the Board of Managers countersigned by the chairman of the Finance Committee.

(c) The Treasurer shall keep separate accounts of the various funds of the Convention, and report and account to the Convention



annually through the Finance Committee, and each quarter if directed by the Finance Committee.

(d) The Treasurer shall give corporate bond to the Convention in such sum as the Finance Committee, with the approval of the Board of Managers, may require.

#### Section 5. Auditor.

The Auditor shall audit the accounts of all financial agents of the Convention annually at the end of the fiscal year and make report to the Convention through the Finance Committee, or quarterly if the committee shall require.

#### Section 6. Recording Secretary.

(a) The Recording Secretary shall keep an accurate and complete record of all meetings of the Board of Managers and the Executive Committee.

(b) He shall receive for the Board of Managers the quarterly reports of the churches aided by the Convention.

(c) He shall prepare for the Board of Managers and the Executive Committee a statement of the business to be considered at each meeting.

(d) He shall draw orders on the treasury as authorized by the Board of Managers or its Executive Committee.

#### Section 7. Collector of Missionary Funds.

(a) The Collector of Missionary Funds shall receive all current contributions of churches and individuals to the Convention and co-operating national societies and turn same over to the Treasurer as directed by the Finance Committee.

(b) The Collector shall give corporate bonds to the Convention in such sum as the Finance Committee, with the approval of the Board of Managers, may require.

Section 8. The duties of such other agents as may be appointed by the Board of Managers shall be defined by the Board.

### ARTICLE V. RULES TO GOVERN APPROPRIATIONS

1. All churches assisted by the Convention shall make their quarterly reports to the Board through the Recording Secretary. All appropriations to churches shall be made quarterly, and no applications for aid will be considered until the report of the church has been received. Quarterly reports must be sent in during the first weeks in October, January, April and July.

2. Except as hereinafter stated, appropriations will be made to churches only when such churches have settled pastors, and when



they shall have made, within the year preceding, contributions for at least three objects of benevolence, including the work of the Connecticut Baptist Convention, and when they shall have satisfied the Board that their methods of raising funds are systematic, and best adapted for securing the largest possible revenues from their local constituencies.

3. No appropriations shall be made to any church, when in the judgment of the Executive Committee the pastor or the church is not considered worthy of such aid. It is therefore required that any church, without a pastor, applying for aid, shall confer with the General Secretary, or the Executive Committee, before the choice and settlement of a pastor.

4. No appropriation shall be recommended or be made toward the erection of any house of worship until the approval of the plan by the Executive Committee shall have been secured; and in all cases where such appropriations amount to \$500 or more, the church or society so aided shall execute to the Convention a deed of trust of the property, which shall be held by the Convention until such time as the Board of Managers shall deem it expedient to reconvey the property.

#### ARTICLE VI. AMENDMENTS

These By-Laws, except such as refer to the duties of the Treasurer and of the Finance Committee, may be changed or additions made thereto at any meeting of the Board of Managers by a majority vote. Such of the By-Laws as refer to the duties of the Treasurer and of the Finance Committee, excepting By-Laws of the Board of Managers, Article III, Section 2, Paragraph (f), shall be of equal binding force with the provisions of the Constitution, and can be changed only by a two-thirds vote of all the members present at the annual meeting of the Convention, after one year's notice.

#### LEGACIES AND ANNUITIES

In all legal documents the name of the organization should appear as The Connecticut Baptist Convention. The General Secretary of the Convention will be glad to talk with or advise any person desirous of making a bequest for the direct uses of the Convention or for the Convention to hold in trust for the purposes of any particular object. Gifts of money ultimately for the benefit of the Convention will be gladly accepted and interest according to the established annuity rates will be paid to the donor during life. This plan has the advantage of yielding an exceptionally large rate of interest to the donor for life and assures the Convention of the entire amount of money desired to be given at the death of the donor without deduction by the settlement of the estate.

The General Secretary will be glad at any time to give further information in regard to this matter.

This Constitution and By-Laws as read was laid on the table to be taken up for decision and adoption at the next annual meeting of the Convention.

The Convention then adjourned, after prayer by President Lackey.

### Wednesday Afternoon

Rev. W. J. Barnes, Ph.D., Stamford, again led the devotional service.

The congregation joined in singing "Onward Christian Soldiers."

Prayer was offered and Dr. Barnes spoke of the Holy Spirit as the source of Christian joy.

The Convention again met in business session, and the Rev. Ellis Gilbert, Danbury, presented the report of the Committee on Resolution, as follows:

### RESOLUTIONS

It is with thankfulness to God that we come to the close of the first one hundred years of this Convention. Others have labored and we enter into their labors. We are under an eternal debt of gratitude to the fathers and mothers of the Faith who sowed the seed so faithfully and abundantly. We are indebted to them for their foresight and wisdom in laying the foundations of Baptist principles upon which we stand today. In view of their labors and sacrifices, their hopes and their prayers, their loyalty and their steadfastness, we pledge ourselves to renewed zeal and consecration to the cause which was theirs and is ours. We find no occasion to revise their vision and hopes nor to seek any leader than the one they so earnestly and loyally followed. We pledge our lives and resources to the furtherance of the cause so dear to their hearts and our own. We can best show our appreciation for the consecrated lives of those who have gone before us by renewing our effort to make real in our time the hopes and aspirations that they cherished in their hearts. Until these are achieved our task is not completed. "We follow in their train."

Our first Resolution should properly deal with the expression of our thanks to the Baptists of Hartford for their hearty welcome and generous hospitality. It has been so cordial and genuine as to call for our highest appreciation. You have opened your hearts and homes to us in such an unselfish manner as to leave no doubt of sincerity of your welcome. The spirit, cordiality and co-operation that has prevailed among our people during the years that have led up to this Centennial could not have been better typified than in that which has prevailed during our stay here. Especially do we thank the pastors and people of the Central Church for their untiring effort and generous contribution of time and thought that have gone into

the business of making this Convention meeting so delightful and profitable. If the highest expression of the art of hospitality is the absence of effort and excitement, then the Baptists of Hartford, and the Central Church especially, have cultivated the art to its highest degree.

We desire to express our appreciation to the speakers and all other participants of the splendid program which has made all the sessions of this Centennial Celebration so impressive and inspiring.

It should be constantly kept in mind that this is the last year of the New World Movement. Connecticut has given abundant evidence that she has been whole-heartedly behind this great enterprise of our Denomination. We have gone forward without misgiving and with enthusiasm. Our record of achievement is a notable one and has been the admiration of our denominational leaders. The women especially, and as usual, have been loyal and successful in their efforts in this cause. We want to carry this matter through to a successful issue. This will require the earnest co-operation of all our churches. We especially urge those churches and individuals who have not contributed, or who have not contributed to the extent of their ability, to give consideration to the needs of the Denomination and the progress of the Kingdom as they relate to this matter. Both the honor of Christ and of our church are involved in the manner in which we meet the challenge of this hour. It is believed that Connecticut Baptists could begin the second century of life and progress in no better way than by discharging all obligations laid upon us by the demands of this holy cause.

We rejoice in the evidence of progress in the Baptist cause here in Hartford as shown in the union of the First and South churches. It is an illustration of the Christian spirit that should prevail among Baptists. The new church building that is projected, providing, as it will, a magnificent house of worship and a workshop for the denominational enterprises, will give the Baptists of the city and state an attractive and outstanding expression of the strength and progressive spirit of the Denomination. We express our hearty good wishes to the Central Church in this splendid undertaking.

The President's address was an expression of truth and warning worthy of the occasion and the needs of our time. In calling attention to the dangers that confront the nation and the church, it also pointed to the way out of our difficulties. The optimistic outlook upon the future is worthy of our traditions, our faith and our heritage. We recommend that this address be published in the Connecticut Baptist and that a wide circulation of it be encouraged.

We want to put ourselves on record, in such a way that there can be no misunderstanding, Resolved that we give our unqualified endorsement and loyal support to the Constitution of our Land and the

laws that support it. When the American Bar Association asserts that the Courts are unable to cope with the present situation, that "lawlessness and anarchy are on the increase and that the criminal situation as far as crimes of violence are concerned is worse than in any other civilized country," it is time for the Christian people to be awakened from any indifference and to make a conscious effort to create public sentiment in favor of a more rigid enforcement of the Law. We pledge our hearty support to the President of the United States and all officers of the Law, including the judges in our courts, in their efforts to remedy the existing evil. We especially commend the Honorable George W. Wheeler, Chief Justice of the Supreme Court of Connecticut, for the stand he has taken in this matter and pledge him our earnest support and co-operation. We endorse and encourage all agencies that are helping to create public sentiment and arouse the public conscience in favor of the strict enforcement of the Eighteenth Amendment to the Constitution and we earnestly request our Ministers by frequent sermons and lectures to keep the importance of this matter constantly before our people. We believe this subject should be given adequate treatment in our schools and colleges and that the precepts and practises of law observance should be diligently taught our children.

We express our sincere sympathy for the stricken people of Japan in the awful calamity which has befallen the Island Empire of the East. We also express our admiration for the courageous manner in which this energetic people have begun to rebuild the devastated areas. We are in hearty sympathy with the appeals from our Government through the Red Cross and from our own Denomination through the American Baptist Foreign Mission Society. We commend the churches which have already responded and urge all other churches to respond immediately to the urgent call for money and clothing.

We commend to all of our people the new State paper, "The Connecticut Baptist," recognizing it as an efficient promotional agency for all departments of our denominational activities, including the work of the Northern and the Connecticut Baptist Conventions. We recommend to all of our churches that they place in their budgets an amount sufficient to provide every family with a copy of the paper.

For the Committee,

CHARLES A. DECKER, Chairman.

MRS. E. E. GATES.

In connection with this report of the Committee, the following petition, prepared jointly by the Hartford Council of Churches and the Mayor's Americanization Committee, was presented and unanimously endorsed by the Convention.

WHEREAS: many men have come to the United States to make their homes, expecting mothers, wives or children to join them later,—and

WHEREAS: the immigration law of three percent quota makes it impossible to reunite families after the quota has been filled,—

WHEREAS: in preparing for the new legislation on immigration there is grave danger that such present conditions will be made permanent,—Be it

RESOLVED, That in permitting a man to enter this country and proceed to become a citizen thereof, there is an implied obligation on the part of the government to admit close relatives, otherwise admissible, and that Congress be petitioned to make such provisions in its new legislation on immigration.

The Rev. Sherrod Soule, D.D., Secretary of the Congregational Mission Society, brought the greetings of the churches of other denominations in the city.

## CONGREGATIONAL CONGRATULATION

by Rev. Sherrod Soule, D. D.,  
of the Missionary Society of Connecticut

Breathes there a man with soul so dead that he could not feel the pleasure of this privilege or appreciate the honor of this gracious invitation and confess its exalted position.

Seventy-seven thousand Congregationalists of 167 Connecticut towns with 324 churches salute thee, yea, all the saints salute thee. One Connecticut town only is missing in this message, being devoid of any Congregational candlestick of the Lord, and is supremely if not solely, under the sway of the Baptist means of grace. Fittingly this town is named Waterford, and possibly no more suitable name could be selected save that of Waterbury.

The ancient and I hope honorable Congregationalists hold out the hand of fellowship and felicitation to the beloved Baptist Convention brother only a hundred years old. You are to be congratulated on a century of effectiveness, not merely 100 years of existence. There is a mighty difference between living and lasting.

We rejoice rather in how you have lived than how long you have lasted. Methuselah holds the record for continuity of breathing and the chore of making longer and harder work of dying than any other man. That is the only footprint he left on the sands of time as far as we can find out. The life that left the largest influence on the world covered only thirty and three years.

That is the difference between living and lasting. What you have wrought makes your hundredth Baptist birthday worthy.

Turning back the pages of history to the century before you were born, there is some surprising reading not altogether complimentary to Congregationalism. The copper-riveted close corporation Congregationalists were not always and altogether cordial to Baptist brethren. Social, economic and political consideration far more than doctrinal differences caused the cleavage. Congregationalists claimed that possession meant the nine proverbial points of the law. It was neither sound logic nor Christian spirit.

One, however, should not read those pages of the past unless he is able to discover the signs of those times and possesses a saving sense of humor. No sect was continuously and consistently godly in walk and conversation.

I am not here to deliver an apologetic for the household of faith which I represent. Congregationalists were not sinners above those on whom the tower of Siloam fell.

I have just pride in the record of the Congregationalists of Connecticut in their insistence on an educated ministry, their early and effective interest in missionary movements, their substantial service in the cause of education, their sanity and poise in theological truth in avoiding strange and subversive fads and fancies of doctrine and escaping epidemics of ism itch in the pestilential times of Socinianism, Pre-Millenarism, or Fundamentalism. Congregationalists have been pioneers and preservers in the realm of theology.

Denominationalism is justified of her children only when an ecclesiastical order contributes something worth while to the church universal or prevents the coming in of some force destructive to the Kingdom of God. Feted by this standard, no branch of the Christian Church stands higher on the honor roll than the Baptists.

You have stood like Gibraltar against autocracy and caste. You have preached, and better still, practiced, democracy in church and state and brotherhood in society. These are everlasting elements and lie at the heart of pure and undefiled religion. To you belongs the palm as pioneers, and you have continued to carry on. You have gained this freedom at a great price, not only for yourselves, but for others. When we Congregationalists thought you were fighting against us, in reality it was for us, as the Civil War saved the South as truly as the Union.

In church polity, you have out-Congregationaled Congregationalists who assert their independency by their denominational name. The Baptists declare democracy should not have strings attached and they trust a body of believers without requiring the right of outside or overhead vote. Only one is your Master, even Christ and ye are all brethren.



Roger Williams of Rhode Island beheld the vision and Rev. Isaac Backus of blessed name and fame carried on in Connecticut. Equal rights in religion was his Declaration of Independence, and he was as passionately eloquent and profoundly logical as Patrick Henry for patriotism. The General Assembly allied with the "standing order" compromised with certificates, but he refused to be comforted with such concessions. He spurned any application of soothing salve on the sore, but demanded to cut the cancer out. His chief dōgma was not a religious rite, but the absolute separation of church and state. It is axiomatic among all who use reason.

The Baptist minister of those days converted more by person than by preaching. Of course the common people heard him gladly, but they could associate with him gladly and readily. The Congregational clergy of aristocratic birth and Yale trained were of a highbrow Brahmin caste, liable to rule the flock but hardly able to fraternize with the flock.

Coming into the sanctuary you found for other than the Scriptural plan, "The rich and poor meet together and the Lord is making them all." Baptists were barred from office and did not possess wealth above the dreams of avarice and their seats in the synagogue were way back under or way up in the gallery. The Baptists rightly resented this invidious distinction and readily found a host of humble Congregationalists ready to enlist under the banner of resistance. It is curious how that early Congregational custom of seating in the sanctuary came to be called "dignifying the meeting house." Demeaning is a more fitting word. Age, civil office, and wealth were acid tests, not character nor consecration. A stripling of limited intelligence and doubtful conduct inheriting wealth sat beside the hoary headed fathers. The select man of the town often sat up higher than the elect man of God. If the big business man of the place met reverses and went through bankruptcy, rare sympathy was extended by removing him from the seats of the mighty to his own place, thus making his humiliation complete before God and man.

Against this, Baptists took up the trumpet and blew such a blast that conservative Congregationalists sat up and took notice.

This was the work of the Baptist fathers in Connecticut, noble and great indeed, regardless of some undesirable incidents and details in the development now easily and fully forgiven.

You have labored and we have entered into your labors and we own our gratitude. The set-up banners which belong to you Baptists more than any other branch of the Christian Church are inscribed "Freedom and Brotherhood." These are worth living under for a hundred years, yea hundreds of hundreds. This has been the Baptist contribution to the Kingdom of God.



In this state you have been willing to join forces with other denominations in supporting more effective means of grace. Your Secretary was my neighbor and friend thirty years ago, and though spare of frame, he weighs as much in the scales of my affection as any other man.

Sometime we may have churches devoid of distinctive divisive names called after men, Calvinists or Campbellites, or after polities, like Congregational, Presbyterian or Episcopal, or after rites, as Baptist.

You do not regard me as anathema on the point where we do not agree, or you would not ask me to be here. If the holy city coming down out of heaven hath no temple therein, we are all likely to lose our titles and receive a new name.

Whether there be polities, they shall cease; whether there be sacraments, they shall pass away; but there will be no heaven worth having without brotherhood.

In conclusion of my congratulations, let me exhort you. Barter not away your birthright—"Freedom and Brotherhood." You may be tempted by the times. Your ministry and constituency are having the advantages of the highest and best in education. Your colleges, universities and schools of the Prophets are of the best. Wealth you have acquired in great amount. We are prone to be purse-proud and highbrow as the sparks that soar upward. Your high estate is that of Democracy and Brotherhood, and may you never fall therefrom.

"Freedom and Brotherhood." These are the pillars of cloud and fire you first pointed out and followed, and these alone will lead humanity out of bondage and into the Promised Land.

Secretary Soule's address, which was well received, was followed by an address on "The Strategic Hour for Baptists," by Rev. James H. Franklin, D.D., Secretary of the American Baptist Foreign Mission Society.

At the close of Dr. Franklin's address, President Lackey nominated the following Committees to serve for the ensuing year:

#### Nomination of Trustees—

Rev. M. R. Foshay, New Haven; Rev. J. C. Stoddard, Putnam; Miss Mary L. Howard, Hartford.

#### Obituaries—

Rev. J. G. Ward, Plainville; Rev. R. D. Trick, Bridgeport.

#### Commission on Religious Education—

One Year—Rev. Manford W. Schuh, Hartford; R. E. Allen, Danielson; W. R. Dixon, Waterbury.

Two Years—Rev. E. Scott Farley, Suffield; Rev. D. P. Gaines, Waterbury; Chapel S. Carter, Ansonia.

Three Years—H. G. Truesdell, Suffield; Mrs. H. S. Palmer, New Haven; Mrs. Clarence H. Barrett, Hartford.

**Committee on Program—**

Rev. James McGee, D. D., New Haven; Rev. D. W. Lovett, Wallingford; Rev. Ellis Gilbert, Danbury; Ernest E. Rogers, New London; Miss Aldora Bailey, New Haven.

**Committee on New Churches—**

Rev. C. S. Nightingale, Moosup; Rev. Walter Gay, Bridgeport; Rev. Wm. H. Wakefield, West Haven.

**Committee on Evangelism—**

Ashford—Rev. John C. Stoddard; R. E. Allen.

Fairfield—Rev. Ellis Gilbert; Dr. C. F. Boutwell.

Hartford—Rev. Wm. Ross, Ph. D.; Mrs. J. F. Barton.

New Haven—Rev. James McGee, D. D.; Mrs. D. W. Lovett.

New London—Rev. D. A. Pitt, D. D.; Mrs. W. D. Hetherington.

Stonington Union—Rev. E. E. Scates; W. A. Fraser.

**Committee on Ministerial Standing—**

One Year—Rev. Ellis Gilbert, Danbury; Rev. D. A. Pitt, D. D., Norwich.

Two Years—Rev. J. G. Osborne, Mystic; Rev. H. B. Hutchins, Hartford.

Three Years—Rev. W. C. Sampson, Ansonia; Rev. B. N. Timbie, Meriden.

Ex-Officio members, President and General Secretary of Convention.

**Committee on Enrollment—**

Rev. G. A. Atha, Groton, Rev. J. A. Elder, New London; Rev. J. G. Osborne, Mystic; Chas. H. Bidwell, New Haven; Rev. G. H. Strouse, Waterford.

**Committee on Federation of Churches—**

Rev. H. B. Hutchins, Hartford; Rev. J. G. Osborne, Mystic; Rev. D. W. Lovett, Wallingford; Rev. A. D. Carpenter, Torrington; Rev. H. J. White, D. D., Hartford; Rev. D. P. Gaines, Waterbury.

The Obituary Committee's report was presented to the Convention, in printed form, and was duly adopted.

## OBITUARY REPORT

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### Rev. Harvey Miller Ives

After Rev. H. M. Ives was graduated from the College and Divinity School at Colgate, he held pastorates at West Pawlet, Vt., Chester, Conn., 1896-98, Fairfield, Livermore Falls, and Eastport, Me. He helped to organize, and was for a time acting pastor of the Auburn-dale Church, Springfield, Mass. He was a man of artistic temperament, able to do many things well, and was employed by the United States in making many drawings during the war period.

He was greatly beloved by all who knew him; he was truly a Christian gentleman, and a good minister of Jesus Christ. He recently returned to Meriden, his former home, and died suddenly October 9, 1922.

### Rev. Samuel D. Thatcher

Rev. S. D. Thatcher was born in England, but came to this country about forty years ago, and preached in various Baptist and Methodist churches in Connecticut and Rhode Island.

His pastorates in Baptist churches in Connecticut were East Thompson, 1883-88, Warrenville and Westford, 1889-93, East Thompson 1896-1907. Later he became a member of the Southern Conference of the Methodist Church and served as pastor of the churches at Oneco, Jewett City, Hampton, Conn., and Bridgeton, R. I. He was a Christian man, a loving husband, and loved his church. He died at his home in Bridgeton, R. I., Nov. 26, 1922.

### Rev. Franklin Garrett McKeever, D. D.

Rev. F. G. McKeever was born at Oxford, Penn., Dec. 24, 1852. He prepared for college in the academy at Lewisburg, Penn., and was graduated from Brown University 1881, and from Rochester Theological Seminary 1884. He received his Master of Arts degree from Brown University 1889, and in 1906 was awarded the honorary degree of Doctor of Divinity. He was ordained at Medina, N. Y., 1884.

His pastorates were: Medina, N. Y., 1884-88, Jefferson St., Providence, R. I., 1888-93, First Church, New London, 1893-1908, Second Church, Newport, R. I., 1912-1918. He died at Providence, R. I., December 1, 1922. At the close of his services in New London, he suffered a severe breakdown, spent a winter in Florida, then three years in Providence rebuilding his health.

He was a member of many literary clubs, and for many years was book-reviewer for the Examiner. He was a constant writer, gifted with a fine style. Many of his club papers were repeated before

schools. He was a careful student and lived largely among his books. Never strong, he was a constant sufferer, and did most of his work while in intense pain.

**Rev. Welcome E. Bates**

Rev. W. E. Bates was born at Thompson, Conn., May 7, 1849, graduated from the Connecticut Literary Institution 1870, and from Colgate Seminary 1874. He united with the Baptist Church of Thompson 1864 and was ordained at Greenville, July, 1875.

His pastorates were: Greenville, 1874-78, First Waterford, April 7, 1878-Oct. 31, 1883, Pennacook, N. H., Nov. 1, 1883-87, Haverhill, Mass., 1887-97, Halifax, Nova Scotia, 1897-1899, Amherst, Nova Scotia, 1899-1904, Mystic, Conn., July 3, 1904-Sept. 26, 1917, Montauk Ave., New London, Dec. 2, 1917-Nov. 30, 1922. He finished 45 years of ministry, June, 1920. He was a strong preacher, a unique sermonizer, a good citizen, and a sterling friend. He was called home suddenly, Thanksgiving Day, November 30, 1922.

**Rev. General Jackson Ganun**

Rev. G. J. Ganun was born at Carmel, N. Y., June 12, 1829; ordained at Brewsters, N. Y., 1857. He held many pastorates; not all dates could be found, but all are given that could be. Montowese, Conn., 1865, East Marion, L. I., 1870, Weehawken, N. Y., 1873, Perth Amboy, N. J., 1877, Old Lyme, Conn., 1880, Mt. Holly, Vt., 1882, Nantucket, R. I., 1885, West Wardsboro, Vt., 1889, besides pastorates in Montgomery, Vt., Cornwall, Newtown, and Brookfield, Conn., and Luddington, N. J. His last sermon was preached in the Baptist Church of West Haven, when he was 89 years of age. He often remarked that he had preached in every state in the union, and in nearly every city of New Jersey and Connecticut. He was a devoted Christian, an earnest preacher, and a devout student of the scriptures. He passed away February 17, 1923.

**Rev. Herbert Edwin Wise**

Rev. H. E. Wise died at Redlands, Cal., March 6, 1923, as the result of being struck by an automobile. He was born in Yarmouth, Eng., 1865; in 1881 he came to Canada, where he attended Woodstock College, and Manitoba College. Between the completion of his work there and his entering Newton Theological Seminary, he organized the Calgary Church, which is now one of the largest in Canada. After graduation from Newton, he was called to the First Baptist Church of Norwich, Conn., 1897, where he remained until 1907. Later he was pastor of the Central Church, Minneapolis, Minn. He was called to the departments of Economic, Political Science and Philosophy in the University of Redlands, Cal., in the fall of 1910. He later became Crawford professor of the English Bible, but in the last year limited himself to the departments of Philosophy and Education.

**Rev. Arvin A. Smith**

Rev. A. A. Smith died in Worcester, Mass., April 5, 1923. He was born at Richford, Vt., Sept. 8, 1840; was graduated from Brown University 1873, and Newton Theological Seminary 1876, when he received the degree of B. D. He was ordained at Turner, Me., Jan. 25, 1877, where he was pastor 1877-80. Other pastorates were: West Sumner, Me., 1880-1883, Yarmouth, Me., 1883-86, Boston, Seaman's Bethel, 1886-88, Petersham, Mass., 1888-90, Professor of Theology, Shaw University, 1890-93; again entered the ministry and was pastor at Wilmington, Vt., 1893-97, Sunderland, Mass., 1898-99, Halifax, Vt., (Congregational Church) 1902-03. For several years he had no pastorate, but Dec. 1, 1907-Dec. 1, 1908, he was pastor at Sterling Hill, Conn., and of the Westminster Congregational Church, April 1909-April 1912. Since that time he had been in retirement.

**Rev. Carter Jay Greenwood**

Rev. C. J. Greenwood was born at Cortland, N. Y., graduated from Homer Academy, N. Y., 1880, and later from Central University, Iowa, from which he received the degree of M. A. in 1892. He studied at Hamilton Theological Seminary. He was licensed to preach Sept. 5, 1884, by the Cortland Church, ordained Sept. 1, 1886, at Meridian Church of New York. His pastorates were Meridian, N. Y., 1886-87, Washington, Iowa, 1887-91, Iowa Falls 1891-95, Emmanuel Church, Utica, N. Y., 1895-97, Taylorville, Ill., 1898-99, Main Street Church, Meriden, Conn., 1899-1903. He was a good man and a faithful minister of Jesus Christ. Pastorates since 1903 unknown; date of death could not be found.

**Rev. A. A. Bickford**

After eight weeks of intense suffering, Rev. A. A. Bickford entered into rest at Bridgeport, June 16, 1923. He was born at Alton, N. H., Feb. 22, 1854, graduated from the New Hampton Institute, 1876, studied at Colby, taught school and preached on Sundays at Oceanville, Me. On account of ill health he gave up the college course. He held the following pastorates: Sanborton and Danbury, N. H., South Chelmsford, Mass., twice, Westford, Mass., and at White Hills, Conn., from 1901-16. He was a faithful preacher of the Word, a pastor deeply interested in the whole life of his people, and devoted to the progress of the Kingdom of God.

**Rev. Robert H. Sherman**

Rev. R. A. Sherman was born in Lebanon, Conn., licensed in 1881 by the Central Church, Norwich; ordained Feb. 14, 1884, at East Killingly, where he was pastor 1884-86, at Vergennes, Vt., 1886-92, New Hartford, Conn., for about two years, at Clinton, 1893-97, Easton 1899-1904; supplied at North Stonington in 1882, and was pastor at Second Mansfield Church 1907-15. He passed to his reward August 15, 1923.

(Signed) JOHN G. WARD.

The Rev. H. B. Hutchins, pastor of the Olivet Baptist Church, Hartford, and secretary of the Committee on Ministerial Standing, then read the report of the Committee.

## Report of the COMMITTEE OF MINISTERIAL STANDING

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Since the last meeting of this Convention the Ashford Association has completed the organization of its Permanent Council. The Hartford Association, also, has appointed a Committee to effect the organization of such a Council and we hope that the efforts of this Committee will bear fruit in the near future. It is greatly to be desired that all the Associations in the State should proceed along similar lines. The existence of a Permanent Council in every Association would greatly facilitate the work of this Committee in its efforts to standardize the methods of introducing men into our ministry and of preserving proper records of ministerial standing. During this year there have been two ordinations in the State. In one case this Committee was consulted in ample season for its voice to be heard in the ordaining council. That such was not the case on the occasion of the other ordination was not due in any measure to reluctance on the part of the ordaining church to meet the desires of the denomination as expressed in previous reports of this Committee and in the action of the Northern Baptist Convention, but solely to the lack of adequate machinery for making those desires known among the churches of the State. The creation of Permanent Councils will go far toward remedying this defect. Pending such action on the part of the Associations, we suggest that it would be well to authorize this Committee to memorialize the churches, either through the Associational organizations or directly, calling attention to these requirements.

The Committee on Ministerial Standing in its report to the Convention two years ago recommended that our ministers file with the Convention Secretary memoranda giving full information regarding training, qualifications and experience in the ministry and all other information that might be useful to the churches seeking pastors. Steps have been taken during the year to make the fulfillment of this recommendation easy. A form letter has been prepared to be sent to every minister in the State either by the Secretary or by this Committee, requesting information on the above mentioned points. Form cards have also been designed on which the information thus obtained can be transcribed. With such information on file in the office of our

Convention and in the offices of the other State Conventions in fellowship with the Northern Baptist Convention it is to be hoped that the time will soon come when every church from the weakest to the strongest will use the Convention organizations as the media of pastoral supply and settlement. When that time shall come along, steps will have been taken toward overcoming a condition which all recognize as the greatest weakness in the Congregational form of church government.

The Committee feel that the prosecution of their somewhat new and delicate duties demands that they have opportunity to meet occasionally during the year when they can, with greater leisure than is obtainable during the sessions of the Convention, discuss the matters that come before them and formulate proper methods of procedure to meet the emergencies that arise inevitably in the life and work of the ministry.

Your Committee will continue to cooperate with the Secretariat of the Convention in the care and proper revision of the list of active pastors, ministers without charge and licentiates as printed from time to time in the Connecticut Baptist Annual.

Voted, That the report be accepted and printed in the minutes.

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The time had now arrived for the presentation of the part of the program toward which all had been looking with eager anticipation. Professor William Lyon Phelps, son of the Rev. Sylvanus Dryden Phelps, D. D., of New Haven, a former President of the Convention, had been appointed to deliver the Historical Address to which the Convention now listened with very great enjoyment and appreciation.



## ADDRESS AT CENTENARY OF BAPTIST CONVENTION, HARTFORD,

October 17, 1923

By William Lyon Phelps

In accepting the honor of the invitation to speak at the Baptist Centenary in Connecticut, I was guided not by any fitness of my own, but simply and solely by hereditary claims. In 1835 my grandfather, the Reverend James H. Linsley, of Stratford, was elected President and in 1839 was reelected; in 1850 my father, the Reverend Sylvanus Dryden Phelps, D. D., of New Haven, was elected President, and in 1859 was reelected. Many of the obituary and historical records have been furnished by my brother Dryden. So it is not in a presumptuous, but purely in an ancestral spirit, that I appear before you, cherishing the hope that something of my grandfather and father may speak through me.

When I was eleven years old, in 1876, I was baptized by my father, in the Jefferson Street Church at Providence, Rhode Island; thus I have been a member of the Baptist denomination, in good and regular standing for nearly half a century. Naturally I joined this denomination because my father belonged to it; but I remained in it for reasons of my own, and shall continue to live and eventually shall die in this faith. There are thousands of Baptists who are better representatives of our community than I, but there is no one who is prouder to belong or surer to remain.

In reading over the admirable history of the Connecticut Baptist Convention, written by a good friend of mine, the Reverend Doctor Philip S. Evans, I notice that much is said about our old state denominational weekly paper, the Christian Secretary. Here again I came in close contact with Baptists at a tender age. My father became editor and proprietor of this journal in 1876, and was largely assisted in editorial work by my brother, the Rev. Dr. Dryden W. Phelps, and by the Rev. E. P. Bond. When I was a small boy, I spent considerable of the time I could spare from school in the composing room of the Christian Secretary; there I learned to set and to distribute type, so that I honestly belong to the great army of compositors. Many new books came to the paper for review; these I read hungrily, and long before I ought to have done so, I began to write what were intended to be literary criticisms; later I wrote a few articles and editorials. Thus here is another point of contact with Connecticut Baptists.

I suppose the first regular Baptist was he who came out of the Wilderness, preaching repentance; who not only was the forerunner of the Christian faith, but had the unspeakable honor and glory of baptizing its Founder.

Unless we identify the Apostolic Church with the Baptist denomination—and I certainly make no such claim—we first hear of the Baptist sect early in the sixteenth century. The Protestant Reformation in 1517 caused a great awakening in religious, theological, and ethical discussion, and although there were then no railways or telegraph, the new thought germs travelled across Europe with incredible speed. It is always pleasant to remember that an idea can travel even faster than a disease.

It was natural that the early Protestants should have been divided into two camps, the only natural division of any parties that have to do with religious or political thought. There were the Fundamentalists, by which I mean the Conservatives, who retained as much as possible of Catholic dogma, ritual, and practice; there were the Modernists, by which I mean the Radicals, who carried the right of private judgment to an extreme. The Baptists from the very beginning were extreme radicals.

They were often called Anabaptists, meaning those who rebaptize; sometimes they were called in derision Catabaptists, meaning "those who drown." On the other hand, the sect called those who differed from them Pedobaptists, meaning those who baptized infants. Jeremy Taylor, the great seventeenth-century divine said, "The Anabaptists laugh at Paedo-baptism." I used to hear frequently my father talk rather vigorously about Pede-baptists, as though the whole world were divided into Baptists and Pede-baptists.

There were of course bitter differences of opinion within the new sect, as there are now, and must always be wherever there exist strong convictions. In 1527, Zwingli, the famous reformer, made a quotation from Baptist doctrine that barring the vicious cut at the Catholics, will do very well in 1923.

"Baptism ought to be given to all who have been taught repentance and change of life, and who in truth believe that through Christ their sins are blotted out; and the sins of all who are willing to walk in the resurrection of Jesus Christ, and who are willing to be buried with him into death, that they may rise again with him. To all, therefore, who in this manner seek baptism, and of themselves ask us, we will give it. By this rule are excluded all baptisms of infants, the greatest abomination of the Roman pontiff. For this article we have the testimony and strength of Scripture, we have also the practice of the apostles; which things we simply and also steadfastly will observe, for we are assured of them."

It is rather curious that Zwingli should have attacked this and other Baptist doctrines so bitterly. He called the Baptists "fanatical, stolid, audacious, impious." It is also interesting that the Protestant council at Zurich, which had not fully got its own liberty, should attack the Baptists with such violence. They had, however, some sense of

humour, as well as the cruelty accompanying their convictions; they passed a decree that any persons who administered Anabaptism should be drowned, and they did drown a prominent Baptist leader.

In 1535 Baptist ideas began to spread in England, as in that year ten representatives of the sect were executed; which had the usual effect of persecution. It multiplied their adherents. Many evil things may be said against human nature; but one of the sublimest characteristics of man is that his ideas and opinions cannot be crushed by force, which almost invariably has an effect opposite to the intention.

Although the Baptists were regarded as religious radicals, their obedience to civil law shows they were not anarchists.

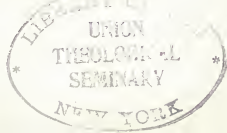
From the records of a Baptist church in Bristol, England, in the year 1685, we find the following:

"On the 29th of November, 1685, our pastor, Brother Fownes, died in Gloucester jail, having been kept there for two years and about nine months, a prisoner, unjustly and maliciously, for the testimony of Jesus and preaching the Gospel. He was a man of great learning, of a sound judgment, an able preacher, having great knowledge in divinity, law, physic, etc.; a bold and patient sufferer for the Lord Jesus and the Gospel he preached." It seems that his church was surrounded by horse and foot while he was preaching, and curiously enough, his text was taken from II Tim. ii.9. "Wherein I suffer trouble as an evil doer even unto bonds; but the word of God is not bound."

Many of their leading pastors were highly educated, and they believed then, as they do now, in a learned ministry. Incidentally, it is interesting to remember that the Baptists were the first Christians to undertake organized foreign missions, which they did in 1784.

Roger Williams planted the Baptist standard in America. He fled hither in 1630, and was driven from Massachusetts because he denied the power of the Civil Magistrate over his conscience—still a debatable question. In 1639 he founded the first Baptist Church in America, at Rhode Island. The fundamental principle of that organization, the fundamental principle of the Baptists now, is Individual Liberty. It is worth remembering that Brown University from the start emphasized the principle of religious freedom.

The Connecticut Baptist Convention was organized in 1823, and this year we celebrate its centenary. In the month of October of that year, delegations from thirty churches met at Hartford. From the start the Convention favoured an aggressive policy, for during the first six years, they expended six thousand dollars in foreign and state missions—a generous sum in those days, when you could really buy something with a dollar. There were two man-made laws passed by the convention, in the vain attempt to instruct women in their duty, and which had a result—nearly zero—that should have been fore-



seen. One (1830) was counselling women to abandon the custom of wearing mourning. The other, passed in 1832, urged the women not to wear costly jewels, but to sell them and give the receipts to missions. As the total amount collected from this source was not more than thirty-five dollars, it would appear that the women treated the advice of men concerning their wearing apparel in a manner that has not yet become obsolete.

My grandfather, the Rev. James H. Linsley, was one of the earliest apostles of total abstinence from liquor. He had already founded the Stratford temperance society in 1830, which had among its members apparently nearly all the respectable inhabitants. Among those who signed the pledge to give up liquor, wine and spirits, was my aunt, aged nine, and my mother, aged seven. In 1833, Mr. Linsley brought into the convention the first resolution on temperance, by which members of Baptist churches were recommended to abstain from "drinking and from vending ardent spirits." The latter clause would seem to indicate that we have made some progress. When I remember the custom of the old divines to have a mug of liquor in the pulpit, I sometimes think that we, and not they, are the real Puritans.

The Connecticut Literary Institution was backed by the Convention from the beginning of the meetings, and is one more evidence that Baptists have always been not only unafraid of education, but willing to make sacrifices for it.

In 1836 a committee was appointed to promote peace among nations, and war was denounced as unchristian. It is necessary in the future that the Church of Christ should use every possible influence toward the furthering of international peace.

In 1838 my father made his first appearance at the Convention. He attended every annual meeting without exception for fifty-two years (1844-1895), although the last one happened only a few weeks before his death. In 1845 the Convention was held at New London, and the best way he could travel thither was to take the boat from New Haven to New York, remain over night in Brooklyn, take the train to a point on Long Island, whence a boat departed for New London.

During the Civil War some ministers lost their churches because they ardently supported the cause of the Union, and some because they did not; thus keeping up both the Baptist and the Connecticut record for individual independence of thought. The Convention as a whole quite properly hated both slavery and the idea of secession; but that they did not hate their Christian brethren in the South and that while passing resolutions for the support of the Union, they still believed the South had many excellent and sincere Christians, will be apparent from the last of a series of resolutions passed in 1861.

"That we are not conscious of any hostility towards our Christian brethren of the South, such as they have imputed to us, yet while cherishing none but the kindest feelings toward them we deeply regret and earnestly protest against the unscriptural dogma of rebellion and disunion, to the control of which they have surrendered themselves."

In looking over the annual reports since the publication of the volume by P. S. Evans, I naturally turned with the greatest interest to the meetings held during the world war. It is natural that in October, 1914, the President of this Convention denounced all war as unchristian. He said, "War is never necessary; it is a crime." It is also natural that in October, 1917, we find in the report of the Trustees the following: "The majority of our citizens believe that if ever there was a righteous war, this which we are now waging deserves that name." We cannot escape from the cruel dilemmas set before us by the actual facts of life, and we cannot escape from the love of our own country. The best theories will fade before actual emergencies. If in this world we could only choose between white and black, our course as Christians would be simple; but as Hagel remarked, the almost invariable choice is between light brown and dark brown. It is also true that if we think a cause is fifty-one per cent. right, we should give it one hundred per cent. support. We are in an imperfect world.

It is pleasant to observe that in none of the Convention's reports during the world war was there any bitter denunciation of the nation's enemies nor any of the language of the Imprecatory Psalms which disgraced so many pulpit utterances. The Church in the main supported America in the World War because it seemed wiser and better to do that than to withhold. We rendered unto Caesar that which was Caesar's. There is no doubt, too, no matter what cynics may say, that America entered the war with no motive of self-interest; we did fight for an ideal.

Yet there also is no doubt that the war exercised and continues to exercise an evil influence on Christian faith, in which we Baptists must take our loss with the rest. It is indeed better that this evil should have come upon us; for the spirit of war is contrary to the spirit of Christianity, and the attempt to reconcile them makes, as it ought to make, the Christian church rather absurd, when looked at by hostile outsiders. Had we entered into this war with delight and rejoicing, in the assurance that we were serving God by killing our enemies, then the Church would be in much worse case than it is today. We went into it determinedly, because it seemed the best thing to do; but we went into it reluctantly. The fact that the inconsistency of our enforced conduct with the principles we teach was so glaringly apparent, is a sign that Christian standards have enormously risen over what they were centuries ago. In those martial days, no inconsistency appeared; it was the God of Battles who was

worshipped. I say that the fact that this World War, however necessary America's part in it may have been, shocked the conscience of Christians beyond expression, is a sign that the standards of Christianity have risen rather than fallen.

Personally I regard no problem concerning the church as a whole, more difficult or more important, than the relation of the church to national government; it is a new and much more difficult relation between Church and State than has ever heretofore existed.

One of the Presidents of the Convention in the years after the war quoted Edith Cavell's dying words—"Patriotism is not enough." Patriotism is in its essence as noble a sentiment as family love; but it will not save the world. Only the teachings of Jesus can save the world.

We at all events should learn this from the war. The war brought out a capacity to make sacrifices and to give generously of money. Now how are we, knowing that humanity is capable of both self-denial and of outright generosity, to use all this to forward the cause of Christ? Would it not be splendid if people gave themselves and their money to Jesus Christ as they give them to their native land? Would it not be splendid if fathers and mothers who had sons in foreign lands as Christian missionaries were as proud of that fact as they were of having sons at the front? Well, it is our duty to make Christianity seem so important, so vital, that people will rally to it in this spirit. We must ourselves love it above everything else, and put it first. We know what people can do when they are thoroughly aroused. Let us arouse them.

In 1881, the Rev. Dr. A. J. Sage, in his presidential address, made the following admirable summary of the Baptist ideas:

"We stand between the extremes, neither Arminian nor Calvinistic, having no formula that is either compulsory or even uniform, insisting only on the substance of the faith, using our articles for instruction rather than coercion. In respect of ordinances we reject sacramentarianism, all idea of baptismal regeneration, of value or efficiency in infant baptism, and on the other hand quakerism and its allied teaching of indifference to form, using the ordinances as sacred types and memorials, and making the death and resurrection of Christ as expressed in the communion and baptism the foci of the ellipse in which revolve all the great Christian doctrines. As to church organization, we reject all High church theories and hierarchism, with their attempts at universal organization, and on the other hand the looseness of the Plymouth idea discarding church order and the ordination of the ministry. The local church, independent and sovereign, under Christ and His Word, is our simple form of organization, and the communion is not for a mass of Christians in a loose gathering, but for the local church as a family."



If I understand aright that last clause, it is the only phrase in the general statement from which I dissent. The communion should be always and everywhere for any follower of Jesus Christ, no matter to what church he may belong, or if he belongs to none.

President Sage's luminous outline is by no means the only memorable address given to the convention. To any one who reads as I have, Dr. Evans's History, extending from 1823 to 1907, the number of addresses and resolutions that combine spiritual consecration with common sense is impressive. I call especial attention to Rev. J. B. Gow's remarks on the Sunday School in 1890, Rev. John H. Strong's address on the state of the churches in 1899, and the Rev. R. A. Ashworth's statement on revival in 1904.

Today we should have completely outgrown all inter-denominational quarrels and all anti-Catholic feeling. I am enough of a believer in Church unity to have a thrill of pride every time I see a church steeple, whether it advertises a Baptist, Presbyterian, or Catholic church. They are all bone of our bone, these people, and flesh of our flesh. The two enemies that we must fight are skepticism and indifference. It is nothing short of madness to fight each other when we are surrounded by active, able and relentless foes, and by what is even worse, a very general inertia. Although I am not a clergyman, I have spoken from the pulpits of Baptist, Methodist, Presbyterian, Congregational, Episcopal churches, in Y. M. C. A. rooms, Catholic convents, Salvation Army barracks, and in Quaker meeting-houses.

The differences that separate Christians today deal not so much with belief as with the form of worship. Hence it is very fortunate that every follower of Christ in any large city may worship where his feelings are most deeply stirred, whether it be in a great cathedral, or in a plain hired hall.

The autonomy of every individual Baptist congregation and its freedom from spiritual and temporal overlords, constitute at once our greatest strength and our greatest weakness. Inasmuch as we cannot look to an outside organization either to tell us what to believe or to pay our bills, it is absolutely essential that every member of a Baptist church should have a loyalty toward that organization second only to his loyalty to Jesus Christ. What does this mean? It means that every member should have a personal pride in his church, which will not permit him to see that church ugly in summer, cold in winter, and in shocking need of repairs. Above all, it means that every church should take an honest pride in paying its minister a respectable salary. It is disgraceful that any group of worshippers should allow their minister, their only earthly leader and captain, to live in actual need; to have his mind so filled with sordid cares that he cannot give his main attention to the spiritual cause. It is like letting one's family appear in rags. It is fair to judge every church by its treatment of its minister and by the condition of the edifice, as well as by its local



benevolences and its gifts to foreign missions. It is easy for members to attend properly to these things, provided they have sufficient pride to stimulate their generosity. Certainly in every city church, there should be no member who does not give more to his church in money than he gives to all his social and athletic clubs combined.

We Protestants can take a lesson from Catholics in having enough pride to rejoice in our church membership, and to see to it that our ministers and our churches do not advertise our indifference and our meanness. I had rather belong to some branch of the Church of Christ than to belong to any nation, to any political party, or to any learned or aristocratic society; I had rather be a church member than to receive any honor or any decoration, no matter for what service or by whom bestowed.

Although I have the highest admiration for the effectiveness of great religious organizations, I personally prefer for my own worship a Baptist church. I like the symbol of burial in baptism; I like the idea of local self-government in religion as much as I used to enjoy it in politics; I like to think that every Baptist church is a separate unit, responsible to no absentee landlord; above all, I like the idea of no creed, no iron-bound confession of dogma. I never signed a creed in my life. There is room in the Baptist denomination for every lover and follower of Our Lord; there is room for my friends the most conservatively orthodox, and for my friends, the most advanced modernists. I will not fight either of these groups, provided always that we all believe in the Divine Person of Jesus, the Incarnate Word of God. It is a great misfortune that Baptists should be regarded by many honest and sincere inquirers into the truth of religion, as narrow and hidebound, when our one fundamental principle is Individual Freedom. Our guide is the New Testament, which every Baptist will and must interpret according to the light of reason and the lamp of the Holy Spirit; our Leader is Our Lord and Saviour Jesus Christ, and even in the dark we follow Him as best we may.

In joining a Baptist church, there is no surrender of reason, no compromise with intelligence, no belief in the clairvoyance of any official; but there is the complete surrender of the heart to that Unique Personality who to us represents the will of God.

At the close of the address, the congregation sang "Blest Be the Tie That Binds," and with benediction by President Lackey, the Convention adjourned until 7:00 p. m.

### Wednesday Evening

After the organ prelude, Dr. Barnes of Stamford again led the devotional service. "Stand Up, Stand Up for Jesus" was sung, and then the leader spoke of the possibility of vision through the agency of the Holy Spirit that shall result in worthy action.

The choir of the Central Baptist Church sang, with fine effect, the anthem, "Sing Unto God, O, Ye Kingdoms."

At the beginning of the session, Rev. Edward L. Nield, presented the following report of the Committee on Enrollment:

Association—

Ashford .....	22
Fairfield .....	29
Hartford .....	60
New Haven .....	81
New London .....	37
Stonington Union .....	36
Out of State .....	1
Missionaries .....	5
Total .....	271
Made up of: Pastors.....	61
Mission Workers .....	6
Delegates .....	205

The non-registered attendance at all the sessions was very large, numbering several hundred.

"Pictures of the Past and Present," a stereopticon lecture by Rev. H. B. Sloat, showed the faces of many of those who, through the past 100 years, had been closely identified with the work of the Convention.

The Convention then listened to a stirring address by the renowned son of a former pastor of the First Baptist Church, the Rev. Clarence A. Barbour, D. D., LL. D., President of Rochester Theological Seminary, who spoke to the topic, "The Past Is Secure, What of the Future?"

At the close of Dr. Barbour's address a number of Russians sang a strong chorus in their own tongue.

President Lackey read a brief letter of hearty congratulation from Rev. J. F. Johnstone, D. D., pastor of the Presbyterian Church in this city.

Again the Russian group sang a chorus, and then the whole congregation joined in a final song, "Blest Be the Tie That Binds."

The Rev. A. B. Coats, D. D., closed the session with prayer and pronounced benediction, and the One Hundredth Anniversary of The Connecticut Baptist Convention was ended.

## THE CONNECTICUT BAPTIST CONVENTION

in account with

CHARLES EDWARD PRIOR, Treasurer

## RECEIPTS

1922

May 9, Balance on hand..... \$ 475.41

Received from the Connecticut State Board of Promotion, seven items as follows:

Budget allowance for the Convention..... 14,906.87

Designated Contributions ..... 3,079.14

On account of Mortgage Olivet Church, Hartford,  
at Savings Bank of Rockville..... 825.00

On account of Building Fund, Willimantic Church 2,504.10

On account of Building Fund, West Hartford  
Church ..... 1,154.53On account of Building Fund, New Hope Church,  
Danbury ..... 477.29On account of Building Fund, Grace Church,  
Waterbury ..... 50.00

Borrowed of Security Trust Company, Hartford..... 8,500.00

Principal of Funds used as follows:

Andover Baptist Church Fund..... \$1,376.64

John T. and Elizabeth Beach Fund... 2,000.00

Helen Beebe Fund ..... 2,042.50

Benjamin F. Chapman Fund..... 2,000.00

Chesterfield Baptist Church Fund..... 1,090.48

Alfred Francis Fund ..... 1,500.00

Esther N. Francis Fund..... 1,032.00

Ann M. May Fund..... 500.00

Almira E. Westcott Fund..... 2,000.00— 13,541.62

Legacy from Estate of Mary H. Brown, Andover.... 3,000.00

Legacy from Estate of Henrietta F. North, Winsted.. 988.46

Additional from Estate of W. C. Twiss, Meriden.... 54.08

Received from A. B. H. M. Society for Missionaries 8,145.29

Received from A. B. H. M. Society for Ansonia Chris-  
tation Center ..... 2,500.00Received from A. B. H. M. Society account expense  
of defending W. C. Twiss will..... 465.00Received from A. B. F. M. Society account expense of  
defending W. C. Twiss will..... 465.00Received from A. B. Pub. Soc. account Salary and  
Expenses of Director of Religious Education... 1,571.23Received from A. B. Pub. Soc. account Vacation Bible  
Schools ..... 450.00

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Received from Bethel African M. E. Church, Stamford, balance due on account of Italian Chapel property	654.11
Received from sale of 35 shares Swift & Company stock in Tryon Fund .....	3,554.60
Received income from Eunice Wood Fund.....	2,005.12
Received from Asylum Ave. Baptist Ch., Hartford, income Frisbie Fund .....	45.00
Received income from all other funds held for Con- vention use .....	5,314.74
Received for services of Supt. of Missions and Pastor- at-Large .....	626.82
Received for rent of Ocean Park property.....	360.00
Received from Hungarian Baptist Church, Bridgeport, account note .....	205.39
Received from Fairfield Baptist Church, on account...	150.00
Received for old Church building, Danbury.....	125.00
Received from Union Sav. Bank, Danbury, Old Dan- bury Church account .....	59.39
Received for Clinton wood lot.....	60.00
Received collection at New Britain Convention.....	72.52
Received from Mrs. Erva B. Silliman, account Hun- garian work, Bridgeport .....	50.00
Received for old sheds sold at Southington.....	45.00
Received for rent of North Colebrook parsonage....	59.00
Received refunds account of Vacation Bible Schools:	
Southington .....	\$25.00
Bridgeport .....	20.45
Norwich First .....	5.00—
Received from Rev. Harry E. Olcott, account Ford car	30.00
Received from Rev. Elbert E. Gates, refund account expenses to Northern Baptist Convention.....	15.90
Received from Cynthia Moore, amount overpaid....	3.75
Received from Miss Ellen B. Lynch, personal gift....	1.00
Received for office table sold.....	15.00
Received for Convention minutes.....	2.35
Received from Savings Bank of Rockville, rebate of interest, on account of loan on Olivet Church, Hartford .....	11.21
Total Receipts .....	\$ 76,669.37

## PAYMENTS

## Paid to English Speaking Churches

Bridgeport, Memorial, Church Bible School...	\$125.00
Canton .....	136.25
Colchester .....	102.00

Colebrook, North and South.....	303.52	
Cromwell .....	100.00	
Danbury, New Hope .....	100.00	
Eastford and Westford .....	194.33	
East Lyme .....	50.00	
East Thompson .....	208.00	
Fitchville .....	125.00	
Hartford, Blue Hills .....	425.00	
Hartford, Olivet .....	\$180.00	
Hartford, Olivet, Interest on Mortgage .....	596.25—	776.25
Howard Valley .....	48.00	
Ledyard .....	264.67	
Mansfield, Dunham Memorial .....	130.00	
Milford .....	100.00	
Naugatuck .....	262.50	
New Haven, Grand Avenue.....	\$525.00	
“ “ “ “ Interest		
on Mortgage .....	470.65—	995.65
New Haven, Olivet, Interest on Mortgage....		540.00
New London, Montauk Avenue.....	\$150.00	
“ “ “ “ Inter-		
est on Mortgage .....	325.00—	475.00
Norwich, Central Ch. Vac. School.....	100.00	
Norwich, Third .....	458.33	
Packerville .....	50.00	
Plainville .....	110.00	
Shelton, Interest on Mortgage.....	45.00	
Southington, Ch. Vac. School .....	50.00	
Sterling Hill .....	175.00	
West Hartford .....	437.50	
West Haven .....	\$599.80	
“ “ Int. on Mortgage.....	669.33—	1,269.13—\$ 8,156.13

## Paid for Work Among Foreigners in Connecticut

Ansonia, Italian .....	\$600.00	
“ Church Vacation School...	90.00	
“ interest on mortgage.....	95.87	
“ rent .....	120.00—\$	905.87
Bridgeport, German .....		360.00
“ Hungarian .....	\$501.08	
“ moving expenses .....	113.03	
“ interest on mortgage...	176.95—	791.06
“ Italian .....	\$912.50	
“ “ Miss Moore ....	783.75	
“ “ rent .....	260.00	
“ Ch. Vac. School .....	125.00—	2,081.25
Bridgeport and Torrington, Slovak.....		809.15

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Hartford, Italian .....	\$309.00	
“ “ Ch. Vac. School..	125.00—	434.00
Hartford and Waterbury, Russian.....		400.00
Meriden, Italian .....	\$520.00	
“ repairs .....	75.00	
“ interest on mortgage .....	90.00	
“ Ch. Vac. School.....	100.00—	785.00
New Haven, Italian, salary.....	\$445.84	
“ “ Ch. Vac. School.....	100.00	
“ “ Davenport House .....	1,500.00	
“ “ “ “ ins.	269.65—	2,315.49
New London, Italian .....		109.69
Norwich, Italian .....		363.13
South Norwalk, Hungarian .....		430.00
Wallingford, Hungarian .....	\$483.75	
“ interest on mortgage..	30.00—	513.75
Waterbury and Southington, Italian	\$570.00	
Interest on Southington mortgage..	110.00—	680.00
		<u>\$10,978.39</u>

Paid Missionaries, amount received from A. B. H. M. Society .....		8,145.29
Paid Ansonia Italian Church amount received from A. B. H. M. Society .....		2,500.00
Paid Annuityants .....		1,549.70
Paid Notes at Security Trust Company, aggregating...		18,000.00
Paid Secretary and Supt. of Missions—		
Salary .....	\$3,600.00	
Expenses .....	328.97—	3,928.97
Paid Pastor-at-Large—		
Salary .....	\$3,000.00	
Expenses .....	594.17—	3,594.17
Paid Director of Religious Education—		
Salary .....	\$2,250.00	
Expenses .....	677.90—	2,927.90
Paid Treasurer—		
Salary .....	\$1,000.00	
Expenses .....	13.60—	1,013.60
Paid Arlene A. Johnson, stenographer account Religious Education Department .....		240.00
Paid Edith M. Town, Religious Education account.....		60.00
Paid Suffield School .....		1,979.17
Deposited in State Savings Bank, account Willimantic Church Building Fund .....		2,504.10
Deposited in State Savings Bank, account West Hartford Church Building Fund .....		1,154.53
Deposited in State Savings Bank, account New Hope Church, Danbury, Building Fund .....		477.29
Deposited in State Savings Bank, account Grace Church, Waterbury, Building Fund .....		50.00

## STATE CONVENTION

Paid Savings Bank of Rockville, account mortgage Olivet Church, Hartford .....	825.00
Paid Office Rent .....	555.00
Paid interest on loans at Security Trust Co.....	789.20
Paid Ocean Park expenses—repairs, taxes, etc.....	425.29
Paid Ocean Park, School of Methods.....	50.00
Paid Stonington Union Association, Missionary-at-Large .....	600.00
Paid Connecticut Federation of Churches.....	350.00
Paid Edw. I. Petze & Co. for auditing Treasurer's accounts .....	150.00
Paid premium on Treasurer's surety bond.....	25.00
Paid Convention 'phones .....	155.07
Paid expenses of various Board and Committee meetings .....	224.86
Paid expenses of delegates to Northern Baptist Convention—	
Rev. J. N. Lackey .....	\$100.00
Rev. A. B. Coats .....	117.00
Rev. E. E. Gates.....	105.94—
	322.94
Paid for printing Annuals.....	1,022.70
Paid for miscellaneous printing.....	264.03
Paid account of "Signals" and the "Connecticut Baptist" .....	394.80
Paid account of auto expenses, tires, repairs, insurance, etc. ....	221.29
Paid for office expenses, postage, etc. ....	173.00
Paid for new Royal typewriter.....	62.00
Paid legal expenses Stamford Chapel sale and other matters .....	50.00
Paid Rev. J. G. Ward for services.....	65.00
Paid Mrs. J. D. Rough, account Women's Work N. B. Convention., balance expenses .....	48.00
Paid A. B. Pub. Society, adjustment from D. V. B. School account .....	65.23
Paid Conn. Sunday School Assn. Mr. Thayer's office expenses Rel. Education account .....	175.00
Paid for Convention badges .....	28.05
Paid 1921 tax East Lyme property.....	3.17
Paid insurance premium one year Fairfield Church....	13.40
Paid compensation insurance premium for Conv. and Davenport house .....	26.45
Paid Security Trust Company for safe deposit box one year in advance .....	50.00
Paid Mrs. A. I. Ward, Women's Work.....	50.00
Paid for moving to new rooms in Old Times Bldg.....	41.35
Paid miscellaneous items .....	40.62
1923	
May 3, Balance on hand.....	2,143.68
Total Payments .....	\$ 76,669.37



## OUTSTANDING INDEBTEDNESS

Notes U. S. Sec. Tr. Co.....	\$8,000.00
Due Italian Bldg. Fund, Waterbury.....	5,000.00
	<hr/>
	\$13,000.00
On Hand .....	2,143.68
	<hr/>
May 3, 1923, net indebtedness.....	\$10,856.32

Respectfully submitted,



Treasurer.

## AUDITORS' REPORT

HADFIELD, ROTHWELL & SOULE  
 Certified Public Accountants  
 Hartford, Connecticut

Rev. A. B. Coats, D. D., Sec.,  
 The Connecticut Baptist Convention,  
 720 Main St., Hartford, Conn.  
 Dear Sir:—

We have audited the books, accounts and records of The Connecticut Baptist Convention for the period from May 9, 1922, to and including May 2, 1923. The audit covers funds held in trust from May 1, 1922, to and including May 1, 1923.

The results of the audit are presented in the following Exhibits attached hereto, preceded by and subject to our Comments thereon:

EXHIBIT "A"—Analysis of Receipts and Disbursements of Convention Funds for the period from May 9, 1922, to and including May 2, 1923.

EXHIBIT "B"—Analysis of Receipts and Disbursements of Funds held in Trust for the period from May 1, 1922, to and including May 1, 1923.

Very truly yours,

HADFIELD, ROTHWELL &amp; SOULE.

August 16, 1923.

Note. The detailed report of the Auditors is on file in the office of the Convention, where it may be examined by anyone interested. It fully supports and substantiates the Treasurer's report of May 3, with which the above certificate is published. It covers also a detailed analysis of the income from all trust investments and shows that the disbursements were properly made.

A. B. COATS, Secretary.

(Corrected to November 1, 1923).

**FUNDS HELD BY THE CONVENTION**

Jane E. Balcom Fund.....	\$1,000.00	
Valentine Ballard Fund .....	200.00	
Helen Beebe Fund .....	2,000.00	
C. H. Chapman Fund .....	6,500.00	
Lucy A. Fiske Fund .....	500.00	
A. M. Fuller Fund .....	200.00	
Elizabeth H. Gallup Fund .....	2,000.00	
Harriet B. Harris Fund .....	500.00	
James L. Howard Fund .....	2,500.00	
G. W. Nicholson Memorial Fund.....	1,350.00	
Sarah Searls Fund .....	100.00	
C. H. Sheldon Fund .....	500.00	
Dr. E. G. Sumner Fund.....	500.00	
Henry and Almira Westcott Memorial Fund...	5,000.00	
Leander and Fannie A. Wilcox Fund.....	1,000.00	
George R. Wilmot Fund.....	1,250.00	
Stephen Woodward Fund .....	500.00	
Gain by exchange of investments and otherwise	403.40	
		<hr/>
		\$26,003.40

**Investments**

15 shares New Britain National Bank at 150...	\$2,250.00	
20 shares Union Pacific Railroad common stock;		
4 shares Baltimore & Ohio Railroad common		
stock;		
2 shares Baltimore & Ohio Railroad preferred		
stock .....	3,000.00	
\$6,000 N. Y., N. H. & H. R. R. 4 per cent debent-		
ures, due May, 1956 .....	5,725.00	
\$3,000 Lake Shore & Michigan Southern Railway		
Company, Gold 4's, due May 1, 1931.....	2,865.00	
\$5,000 Lake Shore & Michigan Southern Railway		
Company, Gold 4's, due May 1, 1931.....	4,775.00	
\$3,500 Missouri-Kansas-Texas R. R. Co., prior		
lien mortgage, 5% gold bonds, due Jan.		
1, 1962;		
\$3,500 Missouri-Kansas-Texas R. R. Co., prior		
lien mortgage, 4% gold bonds, due Jan.		
1, 1962 .....	6,285.00	
Deposit in Bristol Savings Bank.....	200.00	
Deposit in State Savings Bank, Hartford.....	43.97	
\$1,000 Fourth Liberty Loan Bond 4¼%.....	859.43	
Income to Convention.		<hr/>
		\$26,003.40

**Andover Church Fund**

Note 6% Town of Andover, Conn., due June 20, 1924....	\$400.00
Note 6% Town of Andover, Conn., due June 20, 1925....	\$400.00

**Andover Parsonage Fund**

Note and Mortgage, 6%, Edward M. Yeomans, due May 17, 1939 .....	\$1,000.00
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**Julia M. H. Andrews Trust Fund**

10 shares Chase National Bank, N. Y.....	\$3,200.00
10 shares National Bank of Commerce, N. Y... ..	2,670.00
5 shares National Park Bank, N. Y.....	2,227.50
Note and mortgage, 6% John Baldwin and wife property at 1207 Farmington Ave., West Hartford .....	3,500.00
Deposit in State Savings Bank, Hartford.....	402.50
	<hr/>
	\$12,000.00

After the death of the present beneficiary, this fund is to be divided into four equal parts:

One-fourth for the benefit of The Connecticut Baptist Convention:

One-fourth for the benefit of certain beneficiaries, and at their death to become the property of the Convention:

One-fourth for the benefit of certain other beneficiaries, and at their death income to be paid to the Union Plainfield Baptist Church of Moosup:

One-fourth for the benefit of the Union Plainfield Baptist Church of Moosup. Should this church cease to exist, or discontinue its services, after becoming the direct beneficiary, the income of these last two funds is to be paid to the Convention.

**Jane E. Balcom Fund**

Mortgage on property Jacksonville, Florida.....	\$1,900.00
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**Bantam Baptist Church Fund**

Deposit in Chelsea Savings Bank, Norwich.....	\$313.00
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**Thurston B. Barber Trust Fund No. 1**

\$4,000 Bridgeport Hydraulic Company, 5's, due June 1, 1925 .....	\$3,740.00
\$1,000 Second Liberty Loan bond, Converted 4¼% .....	971.23
\$5,000 Third Liberty Loan bonds, 4¼% .....	5,000.00
\$2,500 Fourth Liberty Loan bonds, 4¼% .....	2,191.44
\$1,000 New Milford Power Co., 5% first mtg. gold bond, due August 1, 1932.....	1,000.00

## STATE CONVENTION

\$1,000 Illinois Central Equipment Trust, 5's, due May 1, 1929 .....	985.00	
Deposit in Chelsea Savings Bank, Norwich....	148.83	
Deposit in Norwich Savings Society.....	433.69	
Deposit in State Savings Bank, Hartford.....	1,898.97	
Deposit in Mechanics Savings Bank, Hartford..	221.36	
Deposit in Society for Savings, Hartford.....	517.40	
Deposit in Savings Bank of New London.....	1,332.54	
Deposit in Jewett City Savings Bank.....	167.50	
Deposit in Bristol Savings Bank.....	673.25	
		<hr/> \$19,281.21

Held by The Connecticut Baptist Convention  
as trustee under the will of Thurston B. Barber,  
for the benefit of Mrs. Mary E. Barber.

## Thurston B. Barber Trust Fund No. 2

\$1,000 First Liberty Loan Bond, Converted 4¼ % .....	\$1,000.00	
Held by The Connecticut Baptist Convention as trustee under the will of Thurston B. Barber, for the benefit of Mrs. Lena Gardner Taylor		

## Thurston B. Barber Trust Fund No. 3

\$1,000 First Liberty Loan Bond, Converted 4¼ % .....	\$1,000.00	
Held by The Connecticut Baptist Convention as trustee under the will of Thurston B. Barber, for the benefit of Winfield S. Robbins.		

## Rev. and Mrs. Frederick L. Batchelder Fund

Deposit in Travelers Bank and Trust Company, Hartford .....	\$159.97	
Deposit in Savings Bank of Rockville.....	500.00	
\$1,500 Fourth Liberty Loan bond, 4¼ %.....	1,340.03	
Income to Stafford Church.		<hr/> \$2,000.00

## Robert Birney Fund

Deposit in State Savings Bank, Hartford.....	\$498.58	
107 shares The Birney Realty Company, Tor- rington, Conn., (par value, \$25).....	\$2,675.00	
Income to Convention.		

## Polly Brownson Trust Fund

\$500 Third Liberty Loan bond, 4¼ %, cost....	\$476.85	
\$800 Fourth Liberty Loan bonds, 4¼ %, cost....	686.58	
Income to Bantam Church		<hr/> \$1,163.43

**Hiram Burnet Fund**

\$500 American Telephone & Telegraph Company Collateral Trust 5% bond, due Dec. 1, 1946 .....	\$493.50	
Deposit in State Savings Bank, Hartford.....	6.50	
		\$500.00

**E. Louise Carey Fund**

Deposit in State Savings Bank, Hartford.....	\$100.00
Income to Convention.	

**Asher H. Chapman Trust**

4 shares stock First National Bank, Stonington, Conn. ....	\$400.00	
Deposit in State Savings Bank, Hartford.....	400.00	
Income to First North Stonington Church.....		\$800.00

**Lucy P. Chapman Fund**

\$1,000 First Liberty Loan bond, converted, 4½ %.....	\$1,000.00
Income to Convention.	

**Church Edifice Funds (Special)**

For West Hartford Baptist Church.....	\$2,123.43
For New Hope Baptist Church, Danbury.....	2,115.36
For Grace Baptist Church, Waterbury.....	50.75
Deposited on separate accounts in State Savings Bank, Hartford.	

**Church Edifice Fund (Regular)**

Aug. 1, 1922, balance in State Savings Bank, Hartford .....	\$756.21	
Interest from State Savings Bank, Hartford...	36.58	
Interest on Martha Rogers Fund in Savings Bank of New London .....	22.50	
Aug. 1, 1923, balance of Church Edifice Fund in State Savings Bank, Hartford.....		\$815.29
Income accrues to fund.		

**George N. Clark Fund**

\$2,000 New York, Providence & Boston Railroad Company general mortgage (now 1st), 4% bond, due April 1, 1942, fully registered..	\$1,925.00	
Deposit in State Savings Bank, Hartford.....	75.00	
Income to Convention.		\$2,000.00

**Almira O. Cone Fund**

\$2,000 West Shore Railroad Company, first mortgage 4's, due January 1, 1936.....	\$2,000.00
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## STATE CONVENTION

\$1,000 Reading Company and the P. & R. Coal & Iron Company, general mortgage, gold 4's, due January 1, 1997 .....	1,000.00	
\$2,000 Lake Shore & Michigan Southern Railway Company, gold 4's, due May 1, 1931.....	2,000.00	
		\$5,000.00
Income divided equally between East Haddam Church and Convention.		

## Mr. and Mrs. Floyd Cranska Fund

\$5,500 Fourth Liberty Loan bonds, 4¼ %.....	\$4,770.85	
Deposit in State Savings Bank, Hartford.....	229.15	
		\$5,000.00
One-half of income to the Union Plainfield Baptist Church, Moosup, the other half to the Convention.		

## Eber Dunham Fund

5 shares Hartford-Aetna National Bank stock..	\$500.00	
\$4,000 Chesapeake & Ohio, general mortgage, 4½ % gold bonds, due March 1, 1992.....	4,000.00	
		\$4,500.00
Income to Mansfield, Willington, Stafford and Eastford Baptist Churches.		

## Mrs. Eliza P. Dunham Fund

Deposit in State Savings Bank, Hartford.....	\$100.00	
Income to Danbury Baptist Church.		

## William A. Erving Fund

\$1,300 Fourth Liberty Loan bond, 4¼ %.....	\$1,138.65	
Deposit in State Savings Bank, Hartford.....	51.85	
Income to Convention.		\$1,190.50

## Sarah L. Frisbie Fund

\$1,000 Chesapeake & Ohio, general mortgage, 4½ % gold bond, due March 1, 1992.....	\$1,000.00	
Income credited to Asylum Avenue Church, Hartford.		

## Mrs. Jennie Green Gale Fund

Deposit in State Savings Bank, Hartford.....	\$500.00	
Income to Banksville Church.		

## Charles F. and Eliza J. Gordon Fund

\$2,000 New York, Providence & Boston Railroad Company general mortgage (now 1st), 4% bond, due April 1, 1942, fully registered....	\$1,925.00	
Deposit in Dime Savings Bank, Hartford.....	75.00	
Income to Convention.		\$2,000.00

## STATE CONVENTION

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## William Avery Grippin Fund

\$10,000 Pennsylvania Railroad Company, general mortgage, 4½% gold bonds, due June 1, 1965 .....	\$9,812.50	
Deposit in Savings Bank of Tolland.....	187.50	
Income to Convention.		\$10,000.00

## Midian N. Griswold Trust Fund

5 shares Adams Express Company.....	\$500.00	
13 shares The Winsted Hosiery Company....	1,300.00	
291 shares Winsted Gas Company, par \$25....	7,275.00	
\$1,000 Bond, Adams Express Company, 4's, due June 1, 1947 .....	1,000.00	
\$500 Bond, Adams Express Company, 4's, due March 1, 1948 .....	500.00	
\$500 Fourth Liberty Loan bonds, 4¼% .....	428.80	
Deposit Winsted Savings Bank.....	1,639.05	
Income to First Baptist Church, Winsted.....		\$12,642.85
This fund shows a gain in principal of \$758.80 during the last year.		

## Levi A. Hall Fund

\$1,000 Town of West Hartford, Conn., 4½% re-funding and improvement bond, due Dec. 1, 1943 .....	\$1,000.00	
Deposit in State Savings Bank, Hartford.....	793.49	
5 shares Thames National Bank, Norwich.....	800.00	
\$4,000 Fourth Liberty Loan bond, 4¼% .....	3,406.51	
\$4,000 N. Y., N. H. & H. R. R., 4% debentures, due May, 1956 .....	4,000.00	
Income to Convention.		\$10,000.00

## Lucy A. Hancox Fund

\$5,000 Chicago, Burlington & Quincy Railroad Company, general mortgage, 4% bonds, due March 1, 1958 .....	\$4,800.00	
Deposit in State Savings Bank, Hartford.....	200.00	
Income to Convention.		\$5,000.00

## Ives W. Hart Fund

\$1,000 Providence & Worcester Railroad Company, first mortgage 4% bond, due October 1, 1947 .....	\$960.00	
\$1,000 Atchison, Topeka & Santa Fe Railway Co., general mortgage 4% bond, due October 1, 1995 .....	931.25	
Deposit in State Savings Bank, Hartford.....	108.75	
Income to Convention.		\$2,000.00



## STATE CONVENTION

## Ann M. Hill Trust

\$3,000 Chicago, Burlington & Quincy Railroad Company, general mortgage 4's, due March 1, 1958 .....	\$2,823.75	
\$2,000 Allegheny Valley Railway Company general mortgage 4's, due March 1, 1942, fully guaranteed by Pennsylvania Railroad Co... 1,917.50		
Deposit in State Savings Bank, Hartford.....	8.75	
		\$4,750.00

After the death of certain beneficiaries, one-half of the income of this fund is to be paid to the Union Plainfield Baptist Church of Moosup, the other half to the Convention.

## Home Mission Edifice Fund

Deposit in State Savings Bank, Hartford.....	\$156.62
Income to Convention.	

## Howard Valley Fund

Deposit in Norwich Savings Society.....	\$1,000.00
Income to Howard Valley Church.	

## Josiah M. Hull Trust

\$5,000 1st Liberty Loan bonds, Converted 4¼ %..	\$4,854.13	
\$10,000 Illinois Central Equipment Trust 5's, due May 1, 1931 .....	9,850.00	
Deposit in Bristol Savings Bank.....	750.00	
Deposit in City Savings Bank, Meriden.....	2,143.89	
Deposit in State Savings Bank, Hartford.....	923.44	
Note and mortgage, the Baptist Church of Cheshire .....	4,000.00	
Income to Cheshire Church.		\$22,521.46

## Helen M. King Fund

\$2,000 Lake Shore & Michigan Southern Railway Company, gold 4's, due May 1, 1931.....	\$1,890.00	
Deposit in Mechanics Savings Bank, Hartford..	110.00	
Income to Convention.		\$2,000.00

## Orissa A. Kinney Fund

\$2,000 Chicago, Milwaukee and St. Paul Railway Company's 4s, due June 1, 1925.....	\$1,890.00	
Deposit in State Savings Bank, Hartford.....	110.00	
Income to Convention.		\$2,000.00

## STATE CONVENTION

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## Orissa A. Kinney Fund

\$2,000 Amer. Telephone and Telegraph Company	
Collateral Trust 4's, due July 1, 1929.....	\$1,835.00
Deposit in State Savings Bank, Hartford.....	165.00
Income to Third Church, Norwich.	<u>          </u> \$2,000.00

## Albert G. Lawson Fund

\$100 Fourth Liberty Loan bond, 4½ %.....	\$100.00
Income to Convention.	

## James W. Manning Fund

Deposit in Putnam Savings Bank.....	\$500.00
Income to South Woodstock Church.	

## Anna E. Miller Fund

5 shares First National Bank, Stonington.....	\$500.00
Deposit in State Savings Bank, Hartford.....	500.00
Income to First North Stonington Church.	<u>          </u> \$1,000.00

## Lucy J. Mills Fund

\$1,000 Second Liberty Loan bond, Converted	
4½ %, cost .....	\$978.43
Deposit in State Savings Bank, Hartford.....	21.57
Income to Blue Hills Avenue Church, Hartford.	<u>          </u> \$1,000.00

## Fund of a New Haven Friend

\$1,000 5% Collateral Trust Gold Bond of the	
American Telephone and Telegraph Com-	
pany, due December 1, 1946, at 99 1-8....	\$991.25
\$1,000 Illinois Central Equipment Trust 5's, due	
May 1, 1929 .....	985.00
Deposit in State Savings Bank, Hartford.....	23.75
Income to Convention.	<u>          </u> \$2,000.00

## North Colebrook Parsonage Fund

Deposit in State Savings Bank, Hartford.....	\$500.00
Income accrues to Fund.	

## Samuel W. Parshley Fund

\$5,000 Reading Company and the P. & R. Coal and Iron	
Company, general mortgage, gold 4's, due Jan. 1,	
1997 .....	\$5,000.00
Income to Middletown Church.	

## STATE CONVENTION

## Emeline Peckham Trust

Deposit in Bristol Savings Bank.....	\$690.00	
Deposit in State Savings Bank, Hartford.....	519.12	
\$3,000 Fourth Liberty Loan bonds, 4¼ %.....	2,590.88	
		<hr/>
		\$3,800.00

After the death of certain beneficiaries, one-half of the income of this Fund is to be paid to the Union Plain-field Baptist Church of Moosup, the other half to the Convention.

## E. A. Phelps Fund

Deposit in State Savings Bank, Hartford.....	\$500.00
Income to North Colebrook Church.	

## Abbie Babcock Phillips Fund

Deposit in State Savings Bank, Hartford.....	\$500.00
Income to Second North Stonington Church upon specified conditions.	

## Martha Rogers Fund

Deposit in Savings Bank of New London.....	\$500.00
Income to Edifice Fund of Convention.	

## First Saybrook Fund

10 shares Phoenix Insurance Company.....	\$6,000.00	
8 shares Aetna Insurance Company.....	3,920.00	
8 shares Hartford Fire Insurance Company...	3,880.00	
3 shares National Fire Insurance Company...	1,770.00	
Deposit in State Savings Bank, Hartford.....	881.00	
Deposit in Chelsea Savings Bank, Norwich....	716.00	
Income to First Saybrook Church.		<hr/>
		\$17,167.00

## Mary J. Selleck Fund

\$1,000 American Telephone & Telegraph Com- pany Collateral Trust 4% bond, due July 1, 1929 .....	\$928.75	
Deposit in State Savings Bank, Hartford.....	271.25	
Income to Danbury Church.		<hr/>
		\$1,200.00

## Alfred J. and Ralph J. Shipley Fund

\$100 Second Liberty Loan bond, Converted 4¼ %	\$100.00	
\$400 Third Liberty Loan bonds, Converted 4¼ %	400.00	
Deposit in Dime Savings Bank, Hartford.....	500.00	
Income to Convention.		<hr/>
		\$1,000.00

## STATE CONVENTION

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## Ann Jane Shipley Fund

10 shares New Britain National Bank.....	\$1,075.00	
\$1,500 Fourth Liberty Loan bonds, 4¼%.....	1,307.25	
Deposit in State Savings Bank, Hartford.....	304.50	
Income to Convention.		<u>\$2,686.75</u>

## Cornelia A. W. Silliman Fund

\$1,000 Lake Shore & Michigan Southern Railway Company, gold 4's, due May 1, 1931.....	\$930.00	
Deposit in State Savings Bank, Hartford.....	70.00	
Income to Convention.		<u>\$1,000.00</u>

## Ellen M. Stark Trust

\$500 Fourth Liberty Loan bond.....	\$489.13	
Deposit in Travelers Bank & Trust Company, Hartford .....	10.87	
Income to North Lyme Church.		<u>\$500.00</u>

## Susan Babcock Stedman Fund

Deposit in State Savings Bank, Hartford.....	\$100.00	
Income to Third North Stonington Church.		

## Helen A. Stevens and Mrs. Susan M. Stevens Fund

First Liberty Loan bond Converted 4¼%.....	\$1,000.00	
Income to Convention.		

## Helen A. Stevens and Mrs. Emeline Stevens Dudley Fund

First Liberty Loan bond Converted 4¼%.....	\$1,000.00	
Income to Convention.		

## Allis Babcock Stone Fund

Deposit in State Savings Bank, Hartford.....	\$125.00	
Income to Third North Stonington Church.		

## Mr. and Mrs. Thomas Hubbard Thresher Fund

\$1,500 American Telephone & Telegraph Co., 5% Collateral Trust bond, due Dec. 1, 1946..	\$1,448.13	
Deposit in Mechanics Savings Bank, Hartford	51.87	
Income to Stafford Church.		<u>\$1,500.00</u>

## Charles A. Tillinghast Memorial Fund

\$2,000 Westville, Conn., School District, 4½%, due March 1, 1948 .....	\$2,000.00	
Income to Union Plainfield Baptist Church, Moosup.		

## STATE CONVENTION

## Henry R. Tryon Fund

Share in Davenport House of Christian Service, New Haven .....	\$3,500.00	
37 shares Compania Swift Internacional, par value \$15.00 .....	555.00	
16 shares Libby, McNeill & Libby common.....	160.00	
17 shares National Leather Company, common	170.00	
\$1,000 Meriden, Southington & Compounce Tramway Company, first mortgage, 5 per cent. gold bond, due July 1, 1928.....	1,000.00	
Deposit State Savings Bank, Hartford.....	72.71	
\$2,200 Fourth Liberty Loan bonds, 4¼ %.....	1,946.60	
\$2,000 Boston & Albany Railroad Company, Im- provement 4's, due May 1, 1934.....	1,985.00	
Income to Convention.		\$9,389.31

## Julius Twiss Fund

Share in Davenport House of Christian Service, New Haven .....	\$3,500.00
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## Waldo C. Twiss Fund

Share in Davenport House of Christian Service, New Haven .....	\$4,500.00
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## Fund given by "Two Friends"

\$1,000 Kansas City, Mo., 4½ % Levee and Drain- age bond, due March 1, 1933.....	\$986.50	
\$4,000 First Liberty Loan bonds, Converted 4¼ % .....	3,883.70	
\$1,000 Bridgeport Hydraulic Co., 5's, due June 1, 1925 .....	935.00	
Deposit in Chelsea Savings Bank, Norwich....	529.39	
Deposit in Norwich Savings Society.....	65.00	
Deposit in Savings Bank of Tolland.....	312.41	
First Baptist Church property, Fairfield.....	1,288.00	
Loan, New Hope Baptist Church, Danbury.....	2,000.00	
Income to Convention.		\$10,000.00

## Union Baptist Church, East Killingly

\$3,000 Illinois Central Equipment Trust, 5%, due May 1, 1929 .....	\$2,955.00	
Deposit in Brooklyn Savings Bank, Danielson..	45.00	
Income to Union Baptist Church, East Killingly		\$3,000.00

## STATE CONVENTION

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## A. E. &amp; H. T. Westcott Fund

\$5,000 Chesapeake & Ohio Railway Company, general mortgage 4½%, due March 1, 1992.....	\$5,000.00
Income to East Killingly Church.	

## Cora L. Whipple Fund

\$1,000 Fourth Liberty Loan bond, 4¼% .....	\$871.00
Deposit in State Savings Bank, Hartford.....	129.00
Income to Convention.	<hr/>
	\$1,000.00

## Eunice Wood Fund

10 shares National Bank of Commerce, N. Y....	\$2,665.00
7 shares Chase National Bank, N. Y.....	2,240.00
\$10,000 Northern Pacific Railway Co., refunding and improvement mortgage 6's Series B, due July 1, 2047 .....	10,800.00
\$5,000 Chicago, Milwaukee & St. Paul Railway Co., 4% gold bonds, due June 1, 1925.....	4,725.00
\$2,000 Bridgeport Hydraulic Co., 5's of 1925...	1,890.00
\$5,000 Chesapeake & Ohio Railway Company, general mortgage, 4½'s, due March 1, 1992	5,000.00
\$3,000 Lake Shore & Michigan Southern Railway gold 4's, due May 1, 1931.....	2,718.75
\$4,000 Lake Shore & Michigan Southern Railway, gold 4's, due May 1, 1931.....	3,730.00
\$3,000 West Shore Railroad Company, first 4's, due January 1, 2361 .....	2,838.75
\$1,000 Chicago & Northwestern Railway Co., general mortgage, gold 4's, due Nov. 1, 1987 .....	990.00
Deposit Chelsea Savings Bank, Norwich.....	721.15
Deposit State Savings Bank, Hartford.....	830.00
Income to Convention.	<hr/>
	\$39,148.65

## Eunice Wood Trust Fund

Deposit in Norwich Savings Society.....	\$3,000.00
Income to Ledyard Church.	

## Mary McC. Wooster Fund

This is a trust fund in the care of the Hartford-Connecticut Trust Company of Hartford. The Convention shares the income semi-annually with several Baptist societies. Our proportion would represent the income on a fund of at least.....	
	\$10,000.00

## STATE CONVENTION

## E. Isabelle Youngs Fund

First Liberty Loan bonds, 3½%..... \$200.00

Income to be used for work among the Foreign-born  
in Connecticut.

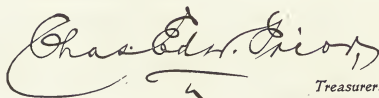
## The Convention Holds Title to the following Pieces of Real Estate:

Bridgeport, Calvary Church.  
Bridgeport, Hungarian Church and Chapel.  
Danbury, New Hope Church.  
Davenport property, New Haven.  
Fairfield Church.  
Howard Valley Church.  
Meriden, Italian Chapel.  
New Britain, non-interest-bearing mortgage, \$1,000, Swedish Church.  
Norwich, Third Church (Greenville).  
Ocean Park Cottage, Ocean Park, Maine.  
Saybrook, Winthrop Church, two pieces of property.  
Southington, Italian Chapel.  
South Norwalk, Hungarian Chapel.  
Wallingford, Hungarian Chapel.  
Waterbury, Italian property.  
Winsted, Church property.

## List of Annuity Bonds Outstanding (Corrected to Nov. 1, 1923)

Hiram Burnet .....	\$500.00	8½	April 15	Oct. 15
Miss E. Louise Carey.....	100.00	6.8	July 15	Annually
William A. Erving.....	1,190.50	8.4	April 1	Oct. 1
Mrs. Elizabeth H. Gallup.....	2,000.00	5	April 17	Oct. 17
Chas. F. Gordon.....	2,000.00	7.7	Jan., Apr.,	July, Oct.
Ives W. Hart .....	2,000.00	9	Feb. 1	Aug. 1
Albert G. Lawson .....	100.00	8.9	April 15	Oct. 15
Mrs. Abbie Babcock Phillips....	500.00	4	Jan. 1	July 1
Ralph J. Shipley .....	1,000.00	7.9	April 15	Oct. 15
Mrs. Cornelia A. W. Silliman...	1,000.00	6	March 1	Sept. 1
Miss Helen A. Stevens.....	1,000.00	6.3	Jan. 15	July 15
Miss Helen A. Stevens.....	1,000.00	6.4	Jan. 15	July 15
Two friends .....	10,000.00	6½	April 1	Oct. 1
A New Haven friend.....	1,000.00	7.6	Jan. 15	July 15
A New Haven friend.....	1,000.00	7.8	Jan. 15	July 15

Respectfully submitted,



Treasurer.



**STATISTICS**  
**of**  
**CHURCHES AND SUNDAY SCHOOLS**

# STATISTICS OF CHURCHES AND SUNDAY SCHOOLS

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Churches in ASHFORD Association	When Organized	Pastors and Date of Settlement	Clerks	Increase				Decrease				Loss	Present Cond't'n		Sunday School Added to Church	Value of Church Property Free of Debt *
				Baptism	Letter	Experience	Restoration	Letter	Braiture	Exclusion	Death		Total Enrolled	Res. Members		
Brooklyn.....	1828		*Mrs. Nellie A. Potter.....	5	3			0		4		5	* 60	* 30	*	\$6,500.00
Danielson.....	1907		Frank T. Stoddard.....										188	120		15,000.00
Dunham Memorial.....	1904		I. W. Carpenter.....	3				5		2		2	15	12	2	6,600.00
East Killingdy.....	1794		Mrs. Carrie A. Bowers.....					2				5	60	28	42	2,500.00
East Killingdy.....	1776		Norman M. Bloore.....	2	2			2		3		1	147	79	56	3,000.00
Howard Valley.....	1916		*Bernice Burnham.....									*	32		*	1,500.00
Mansfield, First.....	1809		E. L. Gardiner.....										30	20		8,000.00
Putnam.....	1847		Clarence E. Pierce.....	19	5	4		14		6		8	326	268	30	45,000.00
Stafford.....	1809		Herbert Thresher.....	7				1				6	120	49	7	3,500.00
Thompson, Central.....	1846		C. Clark Pierce.....	2								2	120	49	38	4,100.00
Thompson, East.....	1845		J. C. Stoddard (Supply).....										1	24		4,100.00
Warrenville.....	1848		J. C. Stoddard (Supply).....									2	44	19	48	6,000.00
Westford.....	1887		Z. B. Bicknell.....					1		1			26	6		2,500.00
Williamsville.....	1827		Norman Bloore.....										8	401	254	39,000.00
Williamsville, Calvary.....	1919		F. F. Foshay.....	6	3			15		2			8			
Willington.....	1828		Mrs. A. H. Harris.....													7,000.00
Woodstock, South.....	1792		Wm. V. Allen.....			2				2			112	72	7	4,000.00
Woodstock, West.....	1776		H. A. Calhoun.....									2	57	24		2,000.00
			H. L. Sanger.....									1	28	18		
			B. W. Bates.....													
Totals, Churches.....	18		Pastors.....	41	18	6		49		21	19	24	1747	1015	1209	\$160,800.00

\* Last report.

## FINANCIAL TABLES

Churches in ASHFORD Association	Home Expenses		Benevolent Contributions								Money Raised for All Purposes	
	Church	New Buildings Repairs and Indebtedness	State Missions	Joint Home Missions	Joint Foreign Missions	New World Movement Fund	A. B. Publication Society	N. B. C. Board of Education	M. and M. Benefit Board	Other Objects		Total Benevolence
Brooklyn.....	\$2,898.12					\$109.00				\$26.13	\$109.00	\$109.00
Danielson.....						1,793.17					1,819.30	4,717.42
Dunham Memorial.....						83.00					83.00	776.72
Eastford.....						242.00	\$4.65				246.65	674.65
East Killingly.....						11.25					11.25	1,942.69
Howard Valley.....						11.00					11.00	1,180.45
Mansfield, First.....						\$7.72					32.58	1,180.45
Mutum.....											2,895.00	6,856.44
Sturton.....						2,595.00					600.75	3,173.71
Thompson, Central.....						531.45					40.00	540.00
Thompson, East.....						91.00					96.00	694.43
Warrenville.....						5.08					5.08	580.08
Westford.....												300.00
Willimantic.....						4,616.08					4,616.08	9,414.63
Willimantic, Calvary.....												480.70
Willington.....						8,521.51					191.27	10,835.13
Woodstock, South.....						94.80					94.80	1,078.47
Woodstock, West.....						136.50					136.50	711.50
Totals.....	\$22,294.07	\$2,553.18	\$11.76	\$53.10	\$7.72	\$18,840.84	\$4.65			\$291.70	\$19,209.77	\$44,057.02

# STATISTICS OF CHURCHES AND SUNDAY SCHOOLS

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Churches in FAIRFIELD Association	When Organized	Pastors and Date of Settlement	Clerks	Increase			Decrease				Present Cond't'n		Sunday School	Value of Church Property Free of Debt				
				Baptism	Letter	Experience	Restoration	Letter	Erasure	Exclusion	Death	Gain			Loss	Total Enrolled	Res. Members	Added to Church
Banksville.....	1853		Mrs. A. D. Brundage.....									20	20		\$1,500.00			
Bridgeport, Bethel.....	1905		*David Berg.....									86	50		8,650.00			
Bridgeport, Calvary.....	1905		Abbie E. Smith.....									485	420		98,500.00			
Bridgeport, First.....	1888	1923	C. D. Whipple.....	38	26	10	18	25	62	9	9	75	20		19,400.00			
Bridgeport, Herman.....	1888	1922	Emil Berger.....	8	7	1	1	3	1	3	3	65	35	*	48,000.00			
Bridgeport, Memorial.....	1911	1922	I. R. Krawig.....	7	7	1	1	2	2	2	2	180	4		45,000.00			
Bridgeport, Messiah.....	1908	1923	John W. Grainger.....	7	1	15	1	6	6	6	6	149	185		79,150.00			
Bridgeport, Second.....	1888	1919	Marguerite H. Hall.....	7	1	12	3	9	4	19	4	306	185		33,000.00			
Bridgeport, First Swedish.....	1873	R. D. Trick.....	T. E. Sinclair.....	4	2							247	235	*	62,000.00			
Danbury.....	1790	*Wilhelm Justinius.....	Alfred E. Geyer.....	39	8				1	8	38	596	*408	*	107,960.00			
Danbury, New Hope.....	1896	Ellis Gilbert.....	Miss Mabel Hathaway.....									43	41	*	2,000.00			
Easton.....	1831	J. Edw. Harris.....	S. T. Bibbins.....									25	15	*	8,200.00			
Garfield.....	1910	E. T. Irwin.....	Wm. Smith.....	29	1	21	2					180	166		9,980.00			
Greenfield.....	1891	N. C. Gooding.....	Mrs. Wm. C. Hine.....									206	19	*	24,000.00			
New Milford.....	1814	F. D. Luddington.....	*Thos. H. Jackson.....									*276	19		24,000.00			
Norwalk, Grace.....	1890	D. C. Thomas.....	*Victor Sealae.....	3	1	2	11	1	1	1	1	6	56		42,000.00			
Norwalk.....	1859		Marion W. Lynch.....	4	2							3	428	311	1,750.00			
South Norwalk.....	1859		G. Walter Aiken.....	2	7							45	32		136,462.00			
South Norwalk, Mt. Zion.....	1922	H. R. Cooper.....	Mrs. Annie Mason.....	2	7							362	274		7,000.00			
Stamford, First.....	1773	Wm. J. Barnes.....	Mrs. Frank E. Lavoy.....	4	12			3	7	3	10	330	200		14,000.00			
Stamford, Union.....	1891	B. L. Matthews.....	Edward B. Jones.....	3		40	3	8	7	1	30	63	41	*	9,000.00			
Steney.....	1848		C. F. Nichols.....	3	2		1					35	35					
Stratfield.....	1751	F. M. Armstrong (Acting).....	George Sturges.....									35	35					
Stratfield, First.....	1878		*Geo. C. Wainwright.....									35	35					
White Hills.....	1838																	
Totals, Churches.....	26		Pastors.....	158	68	97	29	78	84	2	46	167	25	4252	2774	2052	115	\$737,852.00

\* Last report.

# FINANCIAL TABLES

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Churches in FAIRFIELD Association	Home Expenses		Benevolent Contributions								Total Benevolence	Money Raised for All Purposes
	Church	New Buildings Repairs and Indebtedness	State Missions	Joint Home Missions	Joint Foreign Missions	New World Movement	A. B. Publication Society	N. B. C. Board of Education	M. and M. Benefit Board	Other Objects		
Banksville.....	\$369.00	\$36.55				\$69.06					\$69.06	\$474.61
Bridgeport, Bethel.....	1,389.50					134.09				\$4.57	138.66	1,528.16
Bridgeport, Calvary.....	10,968.38	431.80				65.45				742.27	65.45	13,378.45
Bridgeport, First.....	1,383.14	6,535.00	\$58.00	\$116.00	\$37.18	11,249.99	\$7.05	\$20.00	\$10.00	106.43	354.26	23,392.44
Bridgeport, German.....	1,780.00	7,885.00				150.00				505.00	655.00	11,192.83
Bridgeport, Hungarian.....	750.00					332.60				11.32	343.92	2,190.00
Bridgeport, Memorial.....	3,182.10	97.33		151.48						375.00	526.48	3,623.35
Bridgeport, Messiah.....	3,650.00	1,174.00				569.03				112.47	681.50	5,350.48
Bridgeport, Second.....	1,930.00	1,300.00				95.00					95.00	2,911.50
Bridgeport, First Swedish.....	5,864.00	647.90				2,309.00				15.00	2,324.00	8,835.90
Danbury.....	721.97	800.00				196.00				2.00	198.00	1,719.97
Danbury, New Hope.....						151.90					151.90	151.90
Easton.....	500.00					50.00					50.00	550.00
Easton, First.....	2,101.31	2,237.62		134.30		60.00				153.24	760.00	3,553.23
Greenwich.....	977.05	2,241.41				111.25			\$15.15	50.00	161.25	1,379.71
Norwalk, Grace.....						15.00					15.00	15.00
Rowayton.....	2,000.00	250.00				689.60					689.60	2,939.60
South Norwalk.....	3,673.81	394.74				1,690.00				64.00	1,754.00	5,822.55
*Stamford, First.....	8,042.00	10,000.00				4,390.32				39.35	4,429.67	22,471.67
Stamford, Union.....	1,976.00	54.00	15.00			50.00		200.00			265.00	2,295.00
Stapleey.....	1,021.46					84.00				33.50	117.50	1,138.96
Stratford.....	2,340.50					605.15				12.00	617.15	2,957.65
Stratford, First.....						5.00					5.00	5.00
White Hills.....			5.00									
*South Norwalk, Mt. Zion.....	399.00	1,425.00				19.00					24.00	1,848.00
Totals.....	\$53,239.22	\$25,410.35	\$78.00	\$401.78	\$37.18	\$23,097.44	\$7.05	\$220.00	\$425.15	\$2,226.15	\$26,492.75	\$105,142.32

# STATISTICS OF CHURCHES AND SUNDAY SCHOOLS

142

Churches in HARTFORD Association	When Organized	Pastors and Date of Settlement	Clerks	Increase			Decrease			Loss	Present Cond't'n		Sunday School	Value of Church Property Free of Debt
				Baptism	Letter	Experience	Restoration	Letter	Erasure	Exclusion	Death	Total Enrolled	Added to Church	
Bristol, .....	1791	P. F. Wolfenden, .....	A. D. Blair, .....	7	10			10			6	360	310	\$75,000 00
Bristol, Swedish, .....	1914	Axel Peterson (Supply), .....	E. T. Hanson, .....									35	33	8,200 00
Canton, .....	1787	A. H. Carpenter (Acting), .....	Robert Lane, .....	3					3			30	15	6,500 00
Colebrook, North, .....	1794	Samuel Johnson (Acting), .....	Charles Thomson, .....							1		3	1	3,500 00
Colebrook, South, .....	1848	Samuel Johnson (Acting), .....	Mrs. C. M. Norton, .....									13	4	2,000 00
Cornwall, .....	1844	Samuel Johnson (Acting), .....	W. H. Welch, .....									*	2	2,000 00
Cornwall, Hollow, .....	1872	Frank B. Haegard, .....	E. H. O'Brien, .....	3	16			18	51	5		405	333	1,000 00
Hartford, Asylum Ave., .....	1876	Ivan H. Benedict, .....	E. Louise Barrows, .....	5				3				102	98	66,635 00
Hartford, Blue Hills, .....	1786	H. J. White, D. D., .....	Arthur E. Tyrrell, .....							1		150		31,500 00
Hartford, Central, .....	1790	J. N. Lackey, D. D., .....	Frank E. Tolhurst, .....	68	25	13		29	65	20		8,165		700,000 00
Hartford, Memorial, .....	1884	Manford W. Schuh, .....	Harold C. Russell, .....	3	3			11		4		385	294	56,500 00
Hartford, Mt. Calvary, .....	1920	G. S. Clark, .....	David Carter, .....	37	4	10		5	10			461	444	22,600 00
Hartford, Mt. Olive, .....	1896	H. B. Hutchins, .....	Alfred A. Guild, .....	2	1	38		2	22			837	815	45,000 00
Hartford, Olivet, .....	1890	S. T. Eldridge, .....	John McKenzie, .....	7					3			37		24,000 00
Hartford, Shiloh, .....	1923	N. E. Valerius, .....	Carl Nylin, .....									*391	*250	40,000 00
Hartford, Swedish, .....	1888	I. C. Jackson, D. D., .....	Frank Thomas, .....	32	3	19		3	3			128	110	40,000 00
Hartford, Union, .....	1876	Wm. H. Ross, Ph.D., .....	A. H. Parker, .....	16	7			5				810	750	67,000 00
New Britain, First, .....	1808	G. H. Schneck, .....	A. F. Eichstaedt, .....	13	2			1	2			476	370	110,000 00
New Britain, German, .....	1822	J. E. Klingberg, D.D., .....	David F. Larson, .....	13	2			4				149	145	21,400 00
New Britain, Swedish, .....	1883	J. G. Ward, .....	Mrs. Irving T. Tyler, .....	1	1			1	10			133	150	20,000 00
Plainville, .....	1852	R. W. Ferguson, .....	E. W. Robinson, .....	4				2	1			70	51	12,000 00
Rockville, .....	1882	Napoleon Hall, .....	F. E. H. .....	9	4			1				147	88	12,000 00
Rockville, First African, .....	1922	F. E. H. .....	Mrs. C. H. Perry, .....									40	28	6,000 00
Rockville, First, .....	1805	F. Scott Farley, .....	Mrs. Lena Denny, .....	3	9			5				270	192	40,000 00
Suffield, Second, .....	1905	T. Edward Bell, .....	Wm. H. Posee, .....	10								73	73	8,850 00
Suffield, Third, .....	1883	A. D. Carpenter, .....	W. E. Bennett, .....	13	7			2				17	10	7,000 00
Tariffville, .....	1896	G. F. Wortley, .....	F. N. Moore, .....	3				1				120	*110	35,000 00
Torrington, Calvary, .....	1858	Samuel Johnson, .....	Pastors, .....	233	110	87	13	134	144	1	84	191	111	15,000 00
West Hartford, .....	1883	Pastors, .....	Pastors, .....	23								4179	156	\$1,531,660 00
Winsted, .....	1890	Pastors, .....	Pastors, .....	23								4179	156	\$1,531,660 00
Totals, Churches, .....	30													

\* Last report.

## FINANCIAL TABLES

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Churches in HARTFORD Association	Home Expenses		Benevolent Contributions								Money Raised for All Purposes	
	Church	New Buildings, Repairs and Indebtedness	State Missions	Joint Home Missions	Joint Foreign Missions	New World Movement Fund	A. B. Publication Society	N. B. C. Board of Education	M. and M. Benefit Board	Other Objects		Total Benevolence
Bristol	\$4 286.25					\$3 560.00				\$22.75	\$3 582.75	\$7 860.00
Bristol, Swedish	491.51	\$1 106.80				177.66				222.05	399.71	2 098.02
Canon	478.00	190.00				166.35				10.00	176.35	844.35
Colebrook, North	100.00	16.00										116.00
Colebrook, South	78.57					15.00					15.00	93.57
Cornwall, East												
Cornwall, Hollow												
Hartford, Asylum Avenue	11 482.00	1 432.00				10.00					10.00	10.00
Hartford, Blue Hills	2 431.47					9 837.89				711.25	10 549.14	23 463.14
Hartford, Central	30 063.00	1 979.00				527.83				324.91	852.74	3 284.21
Hartford, Memorial	7 697.49					47 620.00				5 821.00	53 441.00	85 483.00
Hartford, Mt. Calvary						2 712.18				117.00	2 829.18	11 314.43
Hartford, Mt. Olive	1 578.00	2 175.00	\$100.00			3.00			\$3.50		3.00	3.00
Hartford, Olivet	3 074.24	698.65				625.00				34.50	659.50	4 525.29
Hartford, Shiloh	5 000.00	1 500.00				25.50				452.14	477.64	2 659.72
Hartford, Swedish	2 207.58		\$20.00	217.25	42.65					172.24	390.09	9 367.56
Hartford, Union	8 088.18	301.24				978.14				2 079.48	4 501.86	21 029.52
New Britain, First	9 050.56	7 477.10	35.00	66.00	15.00	2 422.38				412.95	528.95	5 821.95
New Britain, German	3 220.00	2 073.00								657.88	1 028.88	2 188.22
New Britain, Swedish	1 159.34		20.00	180.00	171.00	207.00				17.50	224.50	1 483.63
Pawville	2 451.13					1 096.77				151.13	1 247.90	4 003.64
Rockville	2 151.96	603.78										600.00
Rockville, First African	500.00	100.00										
Suffield, First						71.50					71.50	71.50
Suffield, Second	4 904.66	1 478.90				5 719.49				5 719.49	12 103.05	
Suffield, Third		450.00	5.00			80.00				85.00	535.00	
Taunville	80.00	15.00				100.00				100.00	195.00	
Torrington, Calvary	4 121.27	1 266.89				554.00				36.56	590.56	5 978.72
West Hartford	2 175.00	2 000.00				1 245.07				1 245.07	5 420.07	
Winsted	1 708.00	261.00				1 078.00				51.00	1 129.00	3 098.00
Totals	\$ 107 488.21	\$25 912.12	\$80.00	\$563.25	\$238.65	\$78 832.76			\$3.50	\$10 842.20	\$90 560.36	\$223 960.69



# STATISTICS OF CHURCHES AND SUNDAY SCHOOLS

Churches in NEW HAVEN Association	When Organized	Pastors and Date of Settlement	Clerks	Increase					Decrease				Gain	Present Cond't'n		Sunday School	Value of Church Property Free of Debt	
				Baptism	Letter	Experience	Restoration	Letter	Brasure	Exclusion	Death	Total Enrolled		Res. Members				
Ansonia, First.....	1874	Wallace C. Sampson.....	1919	17	2	5	3	7	.....	1	14	.....	340	340	5	18	\$37,950.00	
Ansonia, Macedonia.....	1890	W. I. Cousins.....	1922	9	.....	.....	.....	.....	.....	1	13	.....	165	160	125	4	9,850.00	
Brantford.....	1838	Wm. H. Covert.....	1921	1	3	.....	.....	.....	.....	.....	.....	.....	124	100	112	.....	15,500.00	
Breskire.....	1893	Wm. H. Covert.....	1921	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	34	.....	.....	10,000.00	
Chester.....	1832	S. W. Delzell.....	1916	.....	.....	.....	.....	.....	.....	.....	.....	.....	5	127	48	80	13,500.00	
Clinton.....	1797	C. H. Frederick.....	1920	.....	.....	.....	.....	.....	.....	.....	.....	.....	6	90	58	66	10,500.00	
Cromwell.....	1802	H. C. Speed.....	1923	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	50	30	16	6,000.00	
Deep River.....	1835	.....	.....	7	4	4	.....	1	.....	.....	.....	.....	2	123	157	237	23,500.00	
Essex.....	1811	Addison E. Pero.....	1921	1	2	.....	.....	.....	.....	.....	.....	.....	2	123	80	59	13,000.00	
Haddam.....	1822	Burt N. Timble.....	1912	.....	.....	.....	.....	.....	.....	.....	.....	.....	6	595	400	108	46,000.00	
Meriden, First.....	1786	Martin Heringer.....	1917	7	3	.....	.....	.....	.....	.....	.....	.....	4	287	150	160	16,000.00	
Meriden, German.....	1861	L. H. Pieper.....	1913	.....	.....	.....	.....	.....	.....	.....	.....	.....	3	10	187	174	18,000.00	
Meriden, Main Street.....	1887	A. H. Peterson.....	1923	15	2	.....	.....	.....	.....	.....	.....	.....	11	262	225	200	32,000.00	
Meriden, Swedish.....	1795	H. C. S. Blackwell.....	1923	3	2	.....	.....	.....	.....	.....	.....	.....	5	54	35	36	4	3,500.00
Middletown.....	1805	Edward Blackwell.....	1920	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	79	58	90	14,000.00	
Milford.....	1811	Ferris J. Stephens.....	1920	2	2	.....	.....	.....	.....	.....	.....	.....	42	33	43	.....	3,000.00	
Montrose.....	1901	F. C. Lamb.....	1918	.....	.....	.....	.....	.....	.....	.....	.....	.....	12	1090	738	450	150,000.00	
Naugatuck.....	1871	James McGee.....	1916	3	27	.....	.....	.....	.....	.....	.....	.....	5	528	440	345	91,500.00	
New Haven, Calvary.....	1816	M. R. Foshay.....	1921	28	5	.....	.....	.....	.....	.....	.....	.....	2	870	103	800	25,000.00	
New Haven, First.....	1857	Julius Kaaz.....	1917	.....	.....	.....	.....	.....	.....	.....	.....	.....	5	520	490	100	30,000.00	
New Haven, German.....	1871	John B. Pharr.....	1918	16	3	34	.....	.....	.....	.....	.....	.....	12	523	517	300	65,000.00	
New Haven, Immanuel.....	1895	Frances C. Cannell.....	1917	.....	.....	.....	.....	.....	.....	.....	.....	.....	4	71	46	75	40,000.00	
New Haven, Italian.....	1893	Charles Wolstrom.....	1919	10	5	.....	.....	.....	.....	.....	.....	.....	3	334	.....	.....	19,000.00	
New Haven, Olivet.....	1882	Theodore Wolstrom.....	1919	11	1	.....	.....	.....	.....	.....	.....	.....	1	65	54	55	11,250.00	
New Haven, Swedish.....	1872	Geo. H. Gardner.....	1920	.....	.....	.....	.....	.....	.....	.....	.....	.....	9	104	.....	.....	24,500.00	
Plainville.....	1744	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	104	.....	.....	3,500.00	
Saybrook.....	1882	N. B. Prindle.....	1919	13	2	.....	.....	.....	.....	.....	.....	.....	1	256	206	155	15,000.00	
Shelton.....	1738	G. C. Laudenslager.....	1917	6	3	.....	.....	.....	.....	.....	.....	.....	9	201	150	145	28,100.00	
Southington.....	1817	D. W. Lovett.....	1918	7	5	1	.....	.....	.....	.....	.....	.....	2	386	297	275	68,000.00	
Wallingford.....	1919	N. Dultz.....	1923	18	6	.....	.....	.....	.....	.....	.....	.....	7	836	626	410	131,300.00	
Waterbury, First.....	1803	D. P. Gaines.....	1920	5	17	.....	.....	.....	.....	.....	.....	.....	2	249	249	90	8,000.00	
Waterbury, Grace.....	1900	L. W. Reed.....	1922	.....	.....	.....	.....	.....	.....	.....	.....	.....	11	432	118	130	11,600.00	
Waterbury, Second.....	1802	Edw. J. Peterson.....	1920	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	80	70	30	34,000.00	
Waterbury, Tabernacle.....	1895	W. H. Wakefield.....	1920	7	11	2	1	8	.....	.....	.....	.....	3	180	149	125	16,500.00	
West Haven.....	1879	Cyrus R. Mitchell.....	1922	.....	.....	.....	.....	.....	.....	.....	.....	.....	10	68	53	45	7,500.00	
Yalesville.....	1879	W. T. McKenzale.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
Totals, Churches.....	38	Pastors.....	33	191	93	64	8	133	21	6	112	153	69	8447	6218	5331	167	\$1,151,050.00

\* Last report.

# FINANCIAL TABLES

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Churches NEW HAVEN Association	Home Expenses		Benevolent Contributions							Total Benevolence		Money Raised for All Purposes
	Church	New Buildings Repairs and Indebtedness	State Missions	Joint Home Missions	Joint Foreign Missions	New World Movement Fund	A. B. Publication Society	N. B. C. Board of Education	M. and M. Benefit Board			
Ansonia, First.....	\$4,955.28	\$748.00				\$2,577.12			\$.....	1,019.74	\$3,596.86	\$9,300.14
Ansonia, Macedonia.....	1,476.00	500.00			\$25.00	50.00					75.00	2,051.00
Ansonia, Second.....	1,550.00	1,621.74			1,883.24						1,883.24	5,054.98
Cheshire.....	1,071.16	361.00								10.00	10.00	1,448.16
Cheshire.....	771.47	179.00	\$15.00	\$25.00	25.00	284.00					65.00	1,015.47
Clinton.....	1,304.05										284.00	1,588.05
Cromwell.....	275.00	556.69			82.14	130.50					330.50	4,405.50
Deep River.....	3,424.28			144.74		500.00	\$15.00				330.50	4,405.50
Essex.....	2,037.29	218.25	1.00	35.00	60.00	426.00					554.70	2,810.24
Haddam.....						5,317.29				1,209.02	6,526.31	16,227.13
Meriden, First.....	8,359.67	1,441.15			75.00						307.16	2,295.43
Meriden, German.....	1,988.27		12.00	220.16		3,042.92					3,042.92	7,227.97
Meriden, Swedish.....	3,515.37	669.68							\$102.00	30.00	426.00	2,711.66
Meriden, Swedish.....	2,135.66	150.00	15.00	20.00	259.00	1,473.50				82.50	1,556.00	6,656.00
Middletown.....	4,600.00	500.00				6.00				88.11	94.11	1,804.91
Middletown.....	710.80					298.00				6.56	304.66	1,457.38
Montrose.....	1,120.42					9.44				3.62	12.23	31,091.67
Naugatuck.....	408.38	818.00				9.44				3.62	12.23	31,091.67
New Haven, Calvary.....	18,000.00					8,221.75				929.00	408.65	3,480.00
New Haven, First.....	8,434.27	139.81									10.00	4,296.73
New Haven, German.....	2,351.00					408.65					10.00	4,296.73
New Haven, Grand Avenue.....	4,286.73					10.00					10.00	908.56
New Haven, Italian.....	744.78	86.78				77.00					10.00	908.56
New Haven, Swedish.....	3,195.75					820.15					820.15	4,015.90
New Haven, Swedish.....	1,402.87	150.00				40.00				35.00	375.00	1,027.87
Plantsville.....	1,725.11	1,459.78				369.43		10.41		35.00	375.00	1,027.87
Saybrook.....	641.43			94.00	64.00	125.00			26.34	88.71	299.39	4,397.40
Shelton.....	2,598.01	1,500.00				2,109.71				417.89	2,527.60	6,032.60
Southington.....	2,905.00	900.00				2,719.30				30.55	2,749.85	7,606.51
Wallingford, First.....	4,370.66	286.00				50.00				59.70	109.70	1,097.00
Wallingford, Hingham.....						7,911.87				175.92	8,087.79	23,651.26
Waterbury, First.....	11,072.24	4,491.23	15.00	36.65	135.41	66.65				292.32	705.72	3,168.17
Waterbury, Graces.....	2,022.14					95.00				5.00	307.00	4,770.25
Waterbury, Second.....						495.00						585.00
Waterbury, Tabernacle.....	2,640.29	1,639.18				367.00						1,865.25
West Haven.....	1,248.25	250.00										1,865.25
Yalesville.....												
Totals.....	\$108,247.63	\$18,366.29	\$58.00	\$575.55	\$725.55	\$49,743.00	\$13.00	\$36.75	\$128.34	\$9,070.39	\$60,350.58	\$156,964.50



## FINANCIAL TABLES

Churches in NEW LONDON Association	Home Expenses		Benevolent Contributions							Total Benevolence	Money Raised for All Purposes
	Church	New Buildings Repairs and Indebtedness	State Missions	Joint Home Missions	Joint Foreign Missions	New World Movement Fund	A. B. Publication Society	N. B. C. Board of Education	M. and M. Benefit Board	Other Objects	
Borrah.....	\$1,044.42					\$612.21					\$1,656.63
Colchester, Borough.....	525.00	\$240.38				90.08				\$40.00	895.46
Colchester, Scott Hill.....	966.16					70.25					1,636.41
Fitchville.....											
Lake's Pond.....	1,112.06	109.32				352.03				36.60	1,710.10
Lebanon.....	1,021.01	80.15				102.94				102.94	1,204.10
Lyme, East.....	1,749.35	83.35				125.83				125.83	958.53
Lyme, North.....						100.00				100.00	100.00
Montville, Old.....						272.03			\$24.76	20.35	317.14
Montville, Union.....	1,593.28	682.58	\$20.00	\$15.00	\$16.00	40.00	\$4.00	\$3.00	2.00	397.70	2,993.00
Moodus.....	186.64					3,138.56				397.70	14,536.58
New London, First.....	9,998.52	1,000.00		23.20	25.27		12.00	9.36	12.15	37.00	6,827.16
New London, Huntington Street.....	2,884.06	3,779.41	12.66								2,490.05
New London, Montauk Avenue.....	2,045.20										
New London, Shiloh.....											
Natic.....	640.50					197.00					1,137.29
Norwich, Central.....	10,889.25	3,849.87				15,126.83				547.06	15,673.89
Norwich, First.....	2,825.25	265.44				1,069.00				644.25	30,113.01
Norwich, Grace Memorial.....	2,530.14	229.10				25.00				1,713.25	4,803.94
Norwich, Mt. Calvary.....										25.00	784.24
Norwich, Third.....	981.58					463.53				77.10	510.63
Waterford, First.....	2,533.76	718.62				1,338.28	14.35			140.25	1,492.88
Waterford, Second.....	1,387.79			18.00		113.55					1,519.34
Totals.....	\$42,013.76	\$11,038.22	\$32.66	\$56.20	\$41.27	\$23,644.97	\$30.35	\$12.36	\$38.91	\$2,009.45	\$78,918.15

## STATISTICS OF CHURCHES AND SUNDAY SCHOOLS

Churches in STONINGTON UNION Association	When Organized	Pastors and Date of Settlement	Clerks	Increase			Decrease				Loss	Present Cond'n		Sunday School	Value of Church Property Free of Debt			
				Baptism	Letter	Experience	Restoration	Letter	Erasure	Exclusion		Death	Total Enrolled			Res. Members	Total Enrolled	Added to Church
Groton, First.....	1705	Wm. B. Oakley.....	1919	1	1	1	1	1	1	1	7	1	169	63	85	.....	\$11,500.00	
Groton Heights.....	1843	Geo. R. Atha.....	1906	1	1	1	1	3	1	1	7	9	253	160	209	.....	20,000.00	
Jewett City.....	1840	E. E. Scates.....	1922	12	4	1	1	1	1	1	2	14	227	146	154	8	14,000.00	
Laurel Glen.....	1894	Chas. C. Zabriske (Supt.)	1918	2	7	1	1	2	1	1	14	8	441	364	307	2	21,000.00	
Lehigh Union.....	1864	J. G. Osborne.....	1918	2	7	1	1	2	1	1	14	8	441	364	307	2	21,000.00	
Mystic Union.....	1843	Chas. A. Merrill.....	1918	3	1	1	1	4	1	1	9	9	400	250	280	1	23,000.00	
Noank.....	1741	E. P. Mathewson (St'd Sup.)	1918	2	1	1	1	1	1	1	2	2	70	19	36	.....	2,500.00	
North Stonington, First.....	1765	F. S. Robbins (Supply)	.....	5	2	1	1	2	1	1	4	4	103	40	50	5	7,500.00	
North Stonington, Second.....	1828	Lucian Drury (Emer.)	.....	5	2	1	1	2	1	1	4	4	103	40	50	5	7,500.00	
North Stonington, Third.....	1828	J. W. Higgins.....	1908	5	1	1	1	1	1	1	4	4	103	40	50	5	7,500.00	
Packerville.....	1828	Chas. Ada E. Miller	1915	6	1	1	1	1	1	1	4	4	103	40	50	5	7,500.00	
Plainfield Union.....	1792	J. W. Higgins.....	1915	6	1	1	1	1	1	1	4	4	103	40	50	5	7,500.00	
Poumonock Bridge.....	1856	E. F. Knappp.....	1923	1	1	1	1	2	1	1	5	1	145	91	120	7	15,500.00	
Preston City.....	1815	W. D. Hetherington.....	1923	6	1	1	1	2	1	1	5	1	145	91	120	7	15,500.00	
Stirling.....	1813	C. S. Nighthalinge (Supply)	.....	6	1	1	1	2	1	1	5	1	145	91	120	7	15,500.00	
Stonington, First.....	1775	H. M. Thompson, D.D.	1920	12	5	1	1	17	1	1	3	20	204	143	98	.....	31,000.00	
Stonington, Second.....	1846	Stiles H. F. Ross.....	.....	12	5	1	1	1	1	1	4	4	37	18	39	.....	2,500.00	
Voluntown.....	1832	J. W. Payne (Supply).....	.....	51	18	1	1	23	18	.....	4	4	37	18	39	.....	4,300.00	
Totals, Churches.....	18	Pastors.....	15	51	18	1	1	23	18	.....	56	39	66	2545	1567	1736	33	\$184,700.00

## FINANCIAL TABLES

Churches in STONINGTON UNION Association	Home Expenses		Benevolent Contributions								Money Raised for All Purposes	
	Church	New Buildings Repairs and Indebtedness	State Missions	Joint Home Missions	Joint Foreign Missions	New World Movement Fund	A. B. Publication Society	N. B. C. Board of Education	M. and M. Benefit Board	Other Objects		Total Benevolence
Groton, First.....	\$1,266.49					\$309.03				\$20.00	\$329.03	\$1,595.52
Groton Heights.....	1,618.51	\$3,000.00				1,378.81				25.00	1,403.81	6,022.32
Jewett City.....	2,260.08	513.08				2,606.71					2,606.71	5,379.87
Laurel Glen.....		39.53				23.90					23.90	63.43
Ledyard.....	4.00		\$1.60									
Mystic Union.....	4,208.03					1,891.27				92.74	1,984.01	6,192.04
Noank.....	2,459.92	663.30				4,004.06				775.95	4,779.95	7,903.17
North Stonington, First.....	316.15	127.01				157.40					157.65	600.81
North Stonington, Second.....	234.07	40.55				157.40				6.67	164.07	439.59
North Stonington, Third.....	440.00					221.07					221.07	661.07
Packville.....	635.00					218.00				82.00	300.00	935.00
Plainfield Union.....	2,245.16					974.89					974.89	3,220.05
Poquonock Bridge.....	1,189.80					546.84					546.84	1,736.64
Preston City.....	1,193.98	1,050.00				348.43					348.43	2,592.41
Sterling.....	473.75	137.37				109.24				11.00	120.24	731.36
Stonington, First.....	2,462.72					639.43				41.01	680.44	3,143.16
Stonington, Second.....	111.32	95.94										
Stonington, Third.....	552.38	76.00				144.65					144.65	773.03
Voluntown.....												
Totals.....	\$21,672.26	\$5,742.78	\$1.60			\$13,731.32				\$1,054.37	\$14,787.29	\$42,202.33

Associations	Churches	Pastors	Increase			Decrease			Loss	Present Condition		Sunday School	Value of Church Property Free of Debt
			Baptism	Letter	Experience	Restoration	Letter	Erasure	Exclusion	Death	Total Enrolled	Added to Church	
Ashford.....	18	10	41	18	9	29	49	84	2	21	1,747	1,209	160,800.00
Fairfield.....	26	19	138	68	97	178	178	178	2	46	2,772	2,052	232,852.00
Hartford.....	30	24	233	103	84	144	133	144	4	86	4,179	156	1,531,660.00
New Haven.....	22	18	103	53	64	175	133	23	6	112	8,447	5,331	1,151,550.00
New London.....	22	14	100	83	6	2	75	3	3	50	3,763	84	358,051.85
Stonington Union.....	18	15	51	18	1	.....	23	18	.....	56	2,545	1,736	184,700.00
Totals.....	152	115	774	390	261	52	492	270	9	369	28,448	18,026	\$4,124,113.85

FINANCIAL TABLES — SUMMARY BY ASSOCIATIONS

Associations	Total Home Expenses	Benevolent Contributions								Total Benevolences	Money Raised for all Purposes
		State Missions	Joint Home Missions	Foreign Missions	New World Movement	A. B. Publication Society	N. B. C. Education Board	M. and M. Benefit	Other Objects		
Ashford.....	\$24,847.25	\$11.76	\$53.10	\$7.72	\$18,840.84	\$4.65	\$220.00	\$425.15	\$291.70	\$19,269.77	\$44,057.02
Fairfield.....	78,649.57	78.00	401.78	37.18	23,097.44	7.05	.....	2,226.15	2,226.15	26,922.33	225,962.32
Hartford.....	133,400.33	80.00	563.25	238.65	78,832.76	13.00	36.75	38.30	19,070.30	60,350.58	275,962.32
New Haven.....	126,613.92	58.00	575.55	725.55	29,743.00	.....	.....	128.30	19,070.30	60,350.58	186,964.50
New London.....	53,031.08	32.60	56.20	41.27	29,743.00	30.35	12.36	38.91	2,009.45	25,866.17	78,918.15
Stonington Union.....	27,415.04	1.60	.....	.....	13,731.32	.....	.....	.....	1,054.37	14,787.29	42,202.33
Totals.....	\$443,978.09	\$262.02	\$1,649.88	\$1,050.37	\$207,890.33	\$55.05	\$269.11	\$595.90	\$25,494.26	\$237,266.92	\$681,245.01



## SUMMARY FOR 1894 TO 1923

[illegible]

## HISTORIC RECORD

The Connecticut Baptist Convention, originally styled "The General Convention of the Baptist Churches of the State of Connecticut and Vicinity," was first organized at Hartford, in October, 1828. No annual sermon was provided for until the session of 1826. For the data previous to 1864 see former minutes.

Date	Place	President	Secretary	Preacher	Text
1864	Essex	George Lovis	E. Cushman	G. M. Stone	John 21:4-6
1865	Danbury	S. Graves	E. Cushman	S. D. Phelps	1 Tim. 3:15
1866	Hartford	J. A. Bailey	E. Cushman	I. H. Gilbert	2 Cor. 9:22
1867	Mystic River	C. B. Crane	E. Cushman	R. Turnbull	Rev. 5:10
1868	New Haven	A. C. Bronson	E. Cushman	E. Lathrop	1 Peter 2:5
1869	Deep River	R. J. Adams	E. Cushman	B. S. Morse	Mark 1:40:42
1870	New Britain	A. P. Buell	J. A. Bailey	H. G. Mason	Ecc. 9:4
1871	Norwalk	James L. Howard	J. A. Bailey	G. L. Hunt	1 Tim. 4:1, 2
1872	Waterbury	James L. Howard	J. A. Bailey	A. G. Palmer	Eph. 1:18
1873	New Haven	James L. Howard	R. Turnbull	A. J. Sage	1 Cor. 13:3
1874	Putnam	James L. Howard	R. Turnbull	C. E. Smith	Prov. 4:23
1875	Hartford	James L. Howard	R. Turnbull	A. C. Hubbard	
1876	Suffield	James L. Howard	R. Turnbull	A. C. Hubbard	Zech. 4:16
1877	Norwich	A. G. Palmer	R. Turnbull	F. F. Emerson	Neh. 9:6, 17
1878	Meriden	E. Lathrop	T. A. T. Hanna	J. Davis	Matt. 16:3
1879	Danbury	A. J. Sage	T. A. T. Hanna	B. F. Bronson	1 Cor. 11:1
1880	Bridgeport	A. J. Sage	T. A. T. Hanna	J. M. Taylor	1 Cor. 1:21
1881	New London	A. J. Sage	T. A. T. Hanna	J. R. Stubbett	Jonah 3:3
1882	Ansonia	W. S. Bronson	T. A. T. Hanna	G. H. Miner	1 Cor. 1:24
1883	New Haven	W. S. Bronson	T. A. T. Hanna	M. H. Pogson	Acts 5:20
1884	Norwich	W. S. Bronson	Elizur Cook	O. C. Sargent	Luke 2:32
1885	Hartford	W. S. Bronson	Elizur Cook	J. V. Garton	Matt. 6:10
1886	Waterbury	Francis Wayland	P. S. Evans	C. W. Holman	Matt. 28:20
1887	New Britain	Francis Wayland	P. S. Evans	B. W. Lockhart	John 8:37
1888	Hartford	Francis Wayland	P. S. Evans	D. H. Taylor	1 John 4:16
1889	Putnam	Francis Wayland	P. S. Evans	P. G. Wightman	Isa. 54:2
1890	Middletown	Francis Wayland	P. S. Evans	J. R. Gow	Matt. 9:10-13
1891	New Haven	Francis Wayland	P. S. Evans	W. G. Fennell	Matt. 17:20
1892	Willimantic	Francis Wayland	P. S. Evans	J. S. James	Heb. 6-5
1893	Danbury	Francis Wayland	P. S. Evans	H. M. Thompson	Jonah 4:10
1894	Norwich	Francis Wayland	P. S. Evans	J. B. Lemon	Jonah 3:2
1895	Bridgeport	Francis Wayland	P. S. Evans	J. D. Herr, D.D.	Acts 10:44
1896	New London	Wm. A. Grippin	P. S. Evans	J. H. Mason	Rom. 13:8
1897	Hartford	Wm. A. Grippin	P. S. Evans	Wm. D. McKinney	Zech. 4-6
1898	Meriden	Wm. A. Grippin	P. S. Evans	E. M. Poteat, D.D.	Phil. 3:10, 11
1899	Waterbury	Wm. A. Grippin	P. S. Evans	Henry Clarke	John 18:6
1900	New Haven	Carnot O. Spencer	P. S. Evans	F. G. McKeever	2 Cor. 2:14
1901	New Britain	Carnot O. Spencer	P. S. Evans	F. J. Parry	Acts 1:8
1902	Hartford	Carnot O. Spencer	P. S. Evans	Geo. H. Ferris	John 9:30
1903	New Haven	Carnot O. Spencer	F. H. Divine	O. O. Fletcher	John 20:21-22
1904	Norwich	Carnot O. Spencer	F. H. Divine	R. A. Ashworth	Matt. 28:20
1905	Meriden	Carnot O. Spencer	F. H. Divine	Harold Pattison	Deut. 32:11-12
1906	So. Norwalk	H. M. Thompson	F. H. Divine	P. C. Wright	John 14:12
1907	Putnam	H. M. Thompson	F. H. Divine	J. A. Elder	2 Chron. 25:6
1908	Hartford	H. M. Thompson	A. B. Coats	G. M. Stone, D.D.	John 17:20-27
1909	Mystic	H. M. Thompson	A. B. Coats	J. W. Richardson	Heb. 13:8
1910	Bridgeport	H. M. Thompson	A. B. Coats	Geo. F. Genung	Matt. 17:19-21
1911	Waterbury	E. K. Nicholson	A. B. Coats	F. Lent, Ph. D.	Mark 5:34
1912	New Haven	E. K. Nicholson	A. B. Coats	T. E. Brown, D.D.	Matt. 1:23
1913	Meriden	E. K. Nicholson	A. B. Coats	H. J. White, D.D.	Acts 1:8
1914	Hartford	E. K. Nicholson	A. B. Coats	E. W. Husted	Matt. 28:7 and Acts 1:8
1915	Middletown	Frederick Lent	A. B. Coats	B. U. Hatfield	John 21:16 and John 20:21
1916	New London	Frederick Lent	A. B. Coats	J. R. Brown	Amos 2:11, 12
1917	Suffield	J. N. Lackey	A. B. Coats	W. E. Bates	Zech. 4:6
1918	Bridgeport	J. N. Lackey	A. B. Coats		
1919	Norwich	J. N. Lackey	A. B. Coats	E. E. Gates	Rom. 1:14
1920	Waterbury	J. N. Lackey	A. B. Coats	James McGee	Matt. 17:4
1921	Danbury	J. N. Lackey	A. B. Coats	Edgar R. Hyde	Rom. 1:14-15
1922	New Britain	J. N. Lackey	A. B. Coats	Scott Farley	Rom. 1:14
1923	Hartford	J. N. Lackey	A. B. Coats	Chester H. Howe	

## CONNECTICUT BAPTIST PASTORS WITH ADDRESSES

o Colored

\* Foreign

Alken, Walter T.,	Box 444, Newtown
Allen, Wm. V.,	Deep River
Armstrong, F. M.,	Box 31, Bridgeport
Atha, George R.,	Ramsdell St., Groton
Baker, H. D.,	East Woodstock
o Bell, T. E.,	Suffield
Benedict, Ivan H.,	515 Blue Hills Ave., Hartfield
* Berger, Emil,	670 William St., Bridgeport
o Blackwell, Edward,	149 Jefferson St., Bridgeport
Bloore, Norman M.,	R. F. D., Woodstock Valley
Borden, George W.,	Quaker Hill
Bugbee, B. C.,	Warrenville
Calhoun, H. A.,	R. F. D. 2, Putnam
Carpenter, A. D.,	64 Barber St., Torrington
Carpenter, A. H.,	Box 332, Hartford
Carpenter, J. W.,	Mansfield Depot
Chappell, George C.,	108 College St., New Haven
Chase, Horatio J.,	124 Montauk Ave., New London
o Clark, G. S.,	18 Bellevue St., Hartford
o Cobbs, N. C.,	10 Northfield St., Greenwich
Collins, P. S.,	East Lyme
o Cooper, H. R.,	33 Franklin St., South Norwalk
o Cousins, W. I.,	24 Scotland St., Ansonia
Covert, William,	Cheshire
Decker, Charles A.,	42 Yale St., Bridgeport
Delzell, Samuel,	Chester
Drury, Lucian,	North Stonington
Dulitz, Nicholas,	99 No. Whittlesley Ave., Wallingford
Dunbar, E. C.,	46 Ann St., Norwich
Elder, Joseph A.,	65 Williams St., New London
Eldredge, S. P.,	980 Albany Ave., Hartford
Farley, E. Scott,	Suffield
Ferguson, R. W.,	84 Orchard St., Rockville
Fey, Harold,	368 Piedmont St., Waterbury
Foshay, F. F.,	395 Prospect St., Willimantic
Foshay, Milford R.,	195 Livingston St., New Haven
Frederick, C. H.,	Clinton
Gaines, D. P.,	14 Second Ave., Waterbury
Gardner, George H.,	Plantsville
Gavin, J. C.,	R. F. D., North Lyme
o Gay, Walter,	26 Buckingham St., Bridgeport
Gilbert, Ellis,	2 Terrace Place, Danbury
Grainger, John W.,	24 Barnum Ter., Stratford
Grice, L. B.,	Niantic
o Grimstead, St. Clair,	18 Shapley St., New London
Haggard, Frank B.,	8 Bretton Road, West Hartford
o Hall, Napoleon,	63 Davis Ave., Rockville
o Harris, J. Edward,	155 Main Street, Norwalk
* Heringer, Martin,	54 Liberty St., Meriden
Hetherington, W. D.,	R. F. D. 1, Norwich

Higgins, J. W.,	.....	Packer
Howe, Chester H.,	.....	First Baptist Church, New London
Hutchins, Herbert B.,	.....451 So. Prospect Ave.,	Hartford
Irwin, E. T.,	.....175 Goffe St.,	New Haven
o Jackson, J. C., D.D.,	.....44 Pliny St.,	Hartford
Johnson, Samuel,	.....56 Wheeler St.,	Winsted
Jones, Geo. P.,	.....	Old Mystic
Justinus, Wilhelm,	.....446 Davison Ave.,	Bridgeport
* Kaaz, Julius,	.....12 Broad St.,	New Haven
* Klingberg, J. E., D.D.,	.....81 Garden St.,	New Britain
Knapp, E. E.,	.....	Poquonock Bridge
Lackey, J. N., D.D.,	.....181 Fairfield Ave.,	Hartford
Lamb, F. C.,	.....74 Bidwell St.,	Waterbury
Laudenslager, G. C.,	.....176 No. Main St.,	Southington
Livingston, S. T.,	.....	Thompson
Lovett, D. W.,	.....39 Curtis Ave.,	Wallingford
Luddington, F. D.,	.....	Star Route, New Milford
Mathewson, E. P.,	.....	Ashaway, Rhode Island
o Matthews, B. L.,	.....33 Adams Ave.,	Stamford
McGee, James, D.D.,	.....165 York St.,	New Haven
Merrill, Charles A.,	.....	Noank
Mitchell, Cyprus,	.....1145 Yale Station,	New Haven
Nightingale, C. S.,	.....	Moosup
Oakley, Wm. B.,	.....	R. F. D. 2, Norwich
Osborne, J. G.,	.....9 Library St.,	Mystic
Pero, Addison E.,	.....	Essex
* Peterson, Axel,	.....45 Clifton Ave.,	Waterbury
o Pharr, John B.,	.....1320 W. Chapel St.,	New Haven
* Pierson, A. B.,	.....18 Park Ave.,	Meriden
Pitt, David A., D.D.,	.....156 Broadway,	Norwich
Prindle, N. B.,	.....510 Howe Ave.,	Shelton
o Reed, I. W.,	.....55 Highland Ave.,	Waterbury
* Revesz, L.,	.....898 Hancock Ave.,	Bridgeport
Robbins, Frank S.,	.....R. F. D. 1, Norwich	(Assoc. missionary)
Ross, William, Ph.D.,	.....31 High St.,	New Britain
* Sannella, Francesco,	.....23 Kensington St.,	New Haven
Sampson, Wallace C.,	.....23 Mott St.,	Ansonia
Scalise, Victor F.,	.....	Rowayton
Scates, E. E.,	.....	Jewett City
* Schneck, G. H.,	.....12 Rockwell Ave.,	New Britain
Schuh, Manford W.,	.....249 Sisson Ave.,	Hartford
Shepler, L. J.,	.....22 Crown St.,	Meriden
Speed, H. C.,	.....4 Crescent St.,	Middletown
Speerli, J. F.,	.....	Fitchville
Stearns, John H.,	.....	Montville
Stephens, Ferris J.,	.....	North Haven
Stoddard, John C.,	.....	Putnam
Strouse, George H.,	.....	Waterford
Tholen, F. W.,	.....	Stafford
o Thomas, D. C.,	.....22 Butler St.,	Norwalk
Thompson, H. M., D.D.,	.....	Stonington
Timbie, B. N.,	.....437 Broad St.,	Meriden
Trick, R. D.,	.....1 Pleasant St.,	Bridgeport
* Valerius, N. E.,	.....104 Russ St.,	Hartford
Wainwright, Geo. C.,	.....77 Winters St.,	Bridgeport
Ward, John G.,	.....48 Park St.,	Plainville
Wakefield, Wm. H.,	.....630 Washington Ave.,	West Haven
White, Herbert J., D.D.,	.....136 Sigourney St.,	Hartford

* Wohlstrom, Theo.,	100 Lawrence St., New Haven
Wolfenden, P. F.,	10 Pierson Court, Bristol
Wortley, G. F.,	155 Broad St., Hartford

## CONVENTION WORKERS

Secretary, Coats, A. B., D.D.,	720 Main St., Hartford
Pastor-at-Large, Gates, E. E.,	720 Main St., Hartford
Director of Promotion, Sloat, H. B.,	720 Main St., Hartford

## MISSIONARIES AND CONVENTION WORKERS

Daviduk, John,	Box 358, Hartford
Isgro, Biagio,	407 Shelton St., Bridgeport
Kinda, Alexander,	16 Lowe St., So. Norwalk
Parrella, J. E.,	Box 287, Meriden
Pavelda, J. J.,	874 Noble Ave., Bridgeport
Riso, John G.,	Box 520, Ansonia
Roca, A.,	17 Belden St., Hartford
Ventura, Arthur,	Box 434, Waterbury
Moore, Cynthia,	72 Hough Ave., Bridgeport

MINISTERS WITHOUT PASTORAL CHARGE  
AND LICENTIATES

Archer, J. C.,	New Haven	Lewis, Howard F.,	Stamford
Allen, W. M.,	Greenwich	* Kendrick, A. D., D.D.,	Windsor
Beardsley, E. W.,	Cheshire	MacIntosh, D. C.,	New Haven
Bergh, J. O.,	Waterbury	Maplesden, R.,	Suffield
Brown, F. G.,	Rowayton	Marshall, H. B.,	Thomaston
Brown, T. Edwin, D.D.,	Independence, Kansas	Molin, K.,	Hartford
Brown, William,	Ansonia	Nye, B. F.,	No. Franklin
Buddington, O. G.,	West Mystic	Olcott, H. E.,	Bloomfield
Burbridge, P. B.,	Ansonia	Palmer, J. B.,	Hartford
Berry, H. B.,	Bridgeport	Patterson, J. N.,	Hartford
Chandler, A. J.,	New London	Payne, J. W.,	Jewett City
Davis, C. A.,	West Haven	Peabody, T.,	R. F. D., Norwich
Davis, H. S.,	Bethel	Phelps, D. W.,	New Haven
Dibble, T. L.,	New Canaan	Potter, E. W.,	R. F. D. 2, Guilford
Eldridge, C. F.,	Niantic	Roane, H. P.,	Ansonia
Garnett, T. W.,	Ansonia	Scotfield, Harry E.,	Rowayton
Goff, A. E.,	East Lyme	Smith, J. F.,	Suffield
Grant, Jas., D.D.,	Box 466, New Haven	* Smith, L.,	Mansfield Center
Greenison, Binney,	Middletown	Stanton, J. G.,	7 Plymouth Place, Milford
Hanna, Wm. T. C., D. D.,	Norwich	St. John, Edwin,	Brooklyn
Johnson, L. S.,	New Britain	Stock, A. H.,	East Cornwall
Johnson, Leonard,	Hartford	Taylor, A. R. B.,	Milford
Johnson, Leroy,	Greenwich	Taylor, J. O.,	Hartford
* Kierstead, W. O.,	Hartford	Thomas, R. A.,	Stratfield
Kohler, W.,	Bridgeport	Tilton, C. E.,	Milford
Latham, F. T.,	Greenwich	Traver, H. R.,	Hartford
Lester, G. H.,	Hartford	White, F., D.D.,	R. F. D., Norwich
		* Scoville, James,	Bridgeport

## BIBLE SCHOOL REGISTER

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### ASHFORD ASSOCIATION

Church	Superintendent	Y. P. Leader
Danielson	R. E. Allen, Danielson	Miss Grace Stanton, Danielson
Dunham Memorial	Mrs. Merrit Smith, Mansfield Depot	Mrs. F. McCollum, Mansfield Depot
Eastford	Henry B. Buell, Eastford	Arthur Proulx, R.F.D. 3, Southbridge, Mass.
East Killingly	Leroy F. Adams, East Killingly	Henry E. Hill, East Killingly
Mansfield First	W. P. Wildes, Eagleville	Miss Ethel Freeman Eagleville
Putnam	Warren S. Ames, 7 Farrow St., Putnam	Miss A. Marion Allen, 53 Sunnyside Ave.
Stafford	Herbert C. Thresher, R. F. D., Munson, Mass.	Miss Nettie Brown, Stafford
Thompson Central	Mrs. Winthrop B. Ballard R. F. D. 1, Putnam	(S. S. unites with Cong.)
Thompson East	Mrs. E. M. Carleton R. F. D. 4, Putnam	Mrs. E. M. Carleton, R. F. D. 4, Putnam
Warrenville	Z. B. Bicknell, R. F. D. 3, Stafford Springs	Walter C. Brown, R. F. D., Mansfield Center
Willimantic First	Harold Nichols, South Windham	Mrs. Bernard Larkin, 25 Lebanon Ave.
Willimantic Calvary	A. H. Harris, 120 Chestnut St.	Mr. P. S. Harris, 62 Bellevue St.
Willington	W. H. Brackett, So. Willington	Mrs. Walter Colburn, So. Willington
Woodstock, South	Miss Nellie M. Lowe, So. Woodstock	
Woodstock, West	Luther Place, R.F.D. 3, Southbridge, Mass.	

### FAIRFIELD ASSOCIATION

Church	Superintendent	Y. P. Leader
Bridgeport, Bethel	David Berg, 147 Sixth St.	
Bridgeport, Calvary	Miss Abbie E. Smith, 282 Logan St.	Miss Edith Lavender, 1927 Barnum Ave., Stratford
Bridgeport, First	H. F. Parsell, 26 Hillhouse Ave.	Miss Doris Decker, 42 Yale St.
Bridgeport, German	Emil Wehger, 1239 Central Ave.	Miss Helen Schauenbach, 1119 Stratford Ave.
Bridgeport, Hungarian	J. Legara, Kendene St., Fairfield	F. Vajda, 1728 Fairfield Ave.
Bridgeport, Italian	Miss Cynthia Moore, 72 Hough Ave.	
Bridgeport, Memorial	Joseph S. Pennell, 41 Meadowbrook Rd., Fairfield	Miss Ethel Jones, 1565 Main St., Stratford
Bridgeport, Messiah	W. M. Hatchett, 190 Smith St.	Miss Ora Holden, 484 Charles St.

# STATE CONVENTION

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Bridgeport, Second	W. E. Andrews, 39 William St., Stratford	Miss Josephine Hutler, Hicks and William Sts.
Bridgeport, First Swedish	Jacob Nelson, 1469 Iranistan Ave.	Miss Margaret Peterson, Second St.
Danbury	L. W. Andrews, 68 W. Wooster St.	
Danbury, New Hope	Charles Holt, 5 Linden Place	Rev. J. Edw. Harris, 155 Main St., Norwalk
Fairfield	Wm. Smith, Fairfield	Wm. Smith, Fairfield
Greenwich	J. C. Hill, 11 Columbus Ave.	Mrs. Luda Peason, 10 Northfield St.
New Milford	W. D. Soule, New Milford	Miss Carrie Ruddiman, Star Route,
Norwalk, Grace	W. C. Minton, 19 Snowden St.	
Rowayton	A. B. Cleverley, Rowayton	Miss Rhoda E. Jarvis, Highland Pl., So. Norwalk
South Norwalk	Frank Glover, Ponus Manor, Norwalk	Miss Ruth Brack, 39 Quintard Ave.
Stamford First	Robert P. Anderson, Elmer St., Springdale	Kenneth Butler, 312 Greenwich Ave.
Stamford Union	A. A. Lewis, 56 Adams Ave.	A. A. Lewis, 56 Adams Ave.
Stepney	Harold Tomlinson, R. F. D. 15, Stepney Depot	Miss Erma E. Nichols, R. F. D. 15, Stepney Depot
Stratfield	J. Gilbert Havens, 29 Senior Place, Bdgpt.	Miss Marion Whitaker, Flushing Ave., Bdgpt.
Stratford	J. W. Wilson, 117 Belsely St.	Miss Bessie McIntosh, Stratford

# HARTFORD ASSOCIATION

Church	Superintendent	Y. P. Leader
Bristol	Walter E. Wood, 174 Divinity St.	Mrs. Bernice Wetman, 222 High St.
Bristol, Swedish	Miss Thekla Swenson, 141 Prospect St.	Miss Helen Anderson, 45 Harrison St.
Canton	Mrs. G. B. Fenn, Canton	Mrs. Howard A. Bristol, Canton
Hartford, Asylum Ave.	H. W. Warren, 46 Westbourne Parkway	Rev. Frank B. Haggard, 166 Sigourney St.
Hartford, Blue Hills	Mrs. H. A. Lane, 73 Morningside St.	Miss L. Evelyn Spencer, 707 Blue Hills Ave.
Hartford, Central	C. H. Barrett, 437 Edgewood St.	Mr. Lee Vrooman, Htfd. Theolog. Seminary
Hartford, Memorial	Edward C. Fowler, 35 Brantford St.	Miss Gertrude Tribelhorn, 155 Babcock St.
Hartford, Olivet	Aubrey H. Randall, 14 May St., E. Hartford	
Hartford, Shiloh	J. W. Bullock, 9 Elliott Pl.	
Hartford, Swedish	V. Linderoth, 155 Allen Place	Miss Esther Erickson, Kingston St., W. Hartford
Hartford, Union	Theodore M. Lopez, Wade Ave., Bloomfield	Miss Mildred Woods, 41 Martha Street
Hartford, Italian	C. Z. Swisher, 903 Asylum Ave.	
New Britain First	E. R. Hitchcock, Maple Hill	Miss Ruth Connelly, 25 So. Burrill St.
New Britain German	Mr. Ferdinand Young, 214 Bassett St.	Miss Alice Fienemann, 177 Bassett St.
New Britain Swedish	Rev. J. E. Klingberg, Box 59	Mr. Royal Larson, Maple Hill Ave.
Plainville	Frank A. Hart, 68 E. Main St.	Miss Rena Bunnell, 5 Hamlin St.



## STATE CONVENTION

Rockville First	Levi A. Chappell, 29 King St.	Miss Gertrude Butcher, Orchard St.
Rockville African	Robert Reedy, 49 Franklyn St.	Miss Mateal Reedy, 49 Franklyn St.
Suffield, First	F. E. Hastings, Suffield	
Suffield Second	Charles R. Brome, Suffield	Charles R. Brome, Suffield
Suffield Third	E. A. Dunston, Suffield	
Torrington Calvary	F. R. Haller, 65 Benham St.	Raymond Bennett, 775 Main St.
West Hartford	Ralph Sanford, 117 Raymond Rd., W. H.	Norman Kilby, 29 Huntington St. Htfd.
Winsted	Clifford L. Marsh, 50 High St.	Miss Marion Moore, Wetmore Ave.

## NEW HAVEN ASSOCIATION

Church	Superintendent	Y. P. Leader
Ansonia First	G. H. Lewis, 105 Jackson St.	Williams Edwards, 122 Myrtle St.
Ansonia Macedonia	J. W. Morton, 142 Division St., Derby	Mr. George Drake, 33½ Wooster St.
Branford	Paul G. McLean, Pine Orchard	Miss Lottie Rider, 37 Church St.
Cheshire	Mrs. Alice A. Charter, Box 115	
Chester	Mrs. Sydney Daniels, Chester	Miss Hazel Edwards, Chester
Clinton	Mrs. D. E. W. Spratt, Grove Beach	Miss Ruth Kelsey, Clinton
Cromwell	Frank Olson, Cromwell	John Turner, Pleasant St.
Deep River	Fred L. Fleetham, 45 High St.	Martin Anderson, Fairview Ave.
Essex	Mrs. Harriett Pratt, Essex	Mrs. Cassius Pratt, Essex
Meriden, First	Claude V. Sutcliffe, 14 Center St.	Marsden Cook, 485 E. Main St.
Meriden, German	Rev. Martin Heringer, 54 Liberty St.	Mr. F. S. Gallup, Elm St.
Meriden, Main St.	B. L. Sage, 350 Cook Ave.	Mrs. B. L. Sage, 350 Cook Ave.
Meriden, Olive Br.	Mrs. H. B. Birdsey, Pomeroy Ave.	Rev. B. N. Timbie, 437 Broad St.
Meriden, Swedish	Gustave N. Orlund, 17 Warren St.	Miss Gertrude Nyborg 101 Woodland St.
Middletown	C. T. Waterman, Portland	Geo. B. Paton, 67 Cottage St.
Milford	A. P. B. Taylor, 60 New Haven Ave.	Evelyn Taylor, 60 New Haven Ave.
Montwese	Arthur S. Barnes, R. F. D.	Rev. F. J. Stephens, North Haven
Naugatuck	Miss Emily Killer, 143 School St., Union City	Miss Emily Killer, 143 School St., Union City
New Haven, Calvary	Vernon H. Hodges, 952 Chapel St.	Miss Aldora Bailey, 165 York St.
New Haven, First	Walter E. Crittenden, 396 Livingston St.	Miss Isabel Dalgleish, 50 Livingston St.
New Haven, German	Henry Behler, 178 Hillside Ave.	Miss Lena Spalte, 37 Stevens St.
New Haven, Grand Ave.	Mark P. Hare, 258 Lloyd St.	Dorothy Waters, Quinnipiac Ave.
New Haven, Immanuel	Mrs. Polly McCabe, 647 Orchard St.	Paul Taylor, 109 County St.

# STATE CONVENTION

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New Haven, Italian	Gennaro Cestaro, 42 Wolcott St.	Olive Peakes, 339 Greene St.
New Haven, Olivet	Herbert H. Brooks, 85 Beers St.	Warren Perkins, 391 Shelton Ave.
New Haven, Swedish	Louis Liden, 86 Basset St.	Miss Anna Dahlberg, 343 Peck St., Fair Haven
Plantsville	A. A. Boyce, Plantsville	Mrs. F. W. Whitman, Plantsville
Saybrook	Mrs. Rose E. Jones, Deep River	Miss Mabel Mook, Deep River
Shelton	C. S. Hull, Shelton	Edith E. Drew, R. D. 7, Shelton
Southington	S. H. MacKenzie, Vermont Ter.	Miss Alice Donnelly, Vermont Ave.
Wallingford First	W. R. Dunn, 350 So. Main St.	Miss Shirley Mansfield, E. Center St.
Wallingford Hungarian	Miss Hannah Dulitz, 99 No. Whittlesey Ave.	Miss Anny Tosh, 220 Conley St.
Waterbury First	Wm. R. Dixon, 17 Summer St.	Miss Anna Adams, Waterbury Business College
Waterbury, Grace	Mrs. Viola B. Biggs, 99 Pearl St.	Thomas Clapp, 14 Wood St.
Waterbury, Second	Webster W. Leland, 125 Madison St.	Charles Payne, 503 Piedmont St.
Waterbury, Tabernacle	Nils Hilding, 54 Clinton St.	Karl Peterson, 45 Clifton Ave.
Waterbury, Italian	Mrs. Arthur Ventura, Box 434,	
West Haven First	Ralph F. Worsell, 632 Washington Ave.	Mr. Robert DeGray, 8 Lettney Place
Yalesville	J. Elliott May, Yalesville	James Van Leuvan, Yalesville

## NEW LONDON ASSOCIATION

Church	Superintendent	Y. P. Leader
Bozrah	Mrs. Prudence Rogers, R. F. D. 2, Norwich	Miss Ruth Ellis, 241 Asylum St., Norwich
Colchester Borough	L. C. Brown, Colchester	Mrs. C. B. Remington, Colchester
Fitchville	George A. Khan, R. F. D. 2, Yantic	Miss Rana Barber, Fitchville
Lake's Pond	Mrs. Herbert Turner, Oakdale	Miss Ruth Morgan, Oakdale
Lyme, East	Cecil Banning, R. F. D., Waterford	Miss Mildred Lougheed, East Lyme
Lyme, North	J. W. Stark, Lyme, R. D.	Mrs. Nathan Strong, North Plain, Conn.
Lebanon	George L. Randall, R. F. D., Chestnut Hill	Miss Cora Chappell, Chestnut Hill
Montville Union	Herbert W. Rogers, Montville	Miss Maude Bennett, Montville
New London First	Everett N. Lyon, R. F. D., Waterford	Miss Charlena Elliott, First Baptist Church
New London, Hunt'n. St.	Mr. Peter Fournier, Barrows Shoe Store, State Street	Miss Hazel M. Baker, 852 Bank St.
New London, Montauk Ave.	Mr. A. W. Brown, 46 Gorton St.	Mr. Richard Hancock, 16 Evergreen Ave.
New London Shiloh	Morton M. Jeffers, 53 Belden St.	W. H. Holden, 294 Main St.
Niantic	James E. Clark, Niantic	Miss Grace Clark, Niantic, Conn.
Norwich, Central	James L. Case, 40 Shetucket St.	Miss Edith A. Ellis, 57 Broadway
Norwich, First	Walter M. Cowan, 81 Newton St.	Miss Mazie I. Stamm, 15 Ann St.

## STATE CONVENTION

Norwich, Grace Mem.

Norwich, Mt. Calvary

Norwich, Third

Waterford, First

Waterford, Second

Mrs. Emma J. Minnis,  
5 Thames St.Francis Evans,  
79 School St.George A. Howard,  
378 Central Ave.Mrs. C. E. Gardner,  
WaterfordRaymond Perry,  
UncasvilleBenjamin F. Dale,  
5 Thames St.Mrs. Anna Drury,  
79 School St.Mrs. Henry Sebastian,  
158 Prospect St.Mr. Henry Starr,  
WaterfordMiss Lena Bitters,  
Quaker Hill

## STONINGTON UNION ASSOCIATION

Church  
Groton, First  
Groton Heights  
Jewett CityLaurel Glen,  
(Clark's Falls)  
Ledyard

Mystic Union

Noank

No. Stonington 1st

No. Stonington 2nd

No. Stonington 3rd

Packerville

Plainfield Union  
(Moosup)

Poquonock Bridge

Preston City

Sterling

Stonington First

Voluntown

Superintendent  
Frank E. Williams,  
Old Mystic  
Robert Collison,  
Baker Ave.  
Arthur M. Brown,  
Jewett CityMrs. Attaway T. Maine,  
R. F. D. 2, No. Stonington  
Charles C. Zabriskie,  
R. D. 1, NorwichManning Miner,  
8 Clift St., Mystic  
William I. Spicer,  
Spicer Ave.Clifford B. Thompson,  
R. F. D. 2Mrs. Arthur F. Babcock,  
11 Prospect St.,  
Westerly, R. I.Irving C. Ecclestone,  
R. D. 1T. J. Brown,  
PlainfieldPaul W. Roper,  
R. F. D., MoosupMrs. John A. Irving,  
Poquonock BridgeCharles C. Zabriskie,  
R. D. 1, NorwichEdward E. Freeman,  
R. F. D. 1, MoosupFred Zellar,  
Oak St.Alexander S. Tanner,  
VoluntownY. P. Leader  
Miss Genevieve Frink,  
R. F. D. 1, Stonington  
I. H. Poppee,  
Thames St.  
Miss Ellen Prior,  
Jewett CityMrs. Charles Palmer,  
Clark's FallsMrs. Mary F. Allen,  
R. F. D. 6, NorwichJack D. Smith,  
45 High St., MysticElisabeth Merrill,  
Cathedral Heights, NoankMrs. Clifford B. Thompson,  
R. F. D. 2Miss Gladys Main,  
North StoningtonMiss Emily Hopkins,  
PlainfieldMiss Winogene Pratt,  
MoosupMiss Winifred Ackley,  
Poquonock BridgeMiss Grace Zabriskie,  
R. D. 1, NorwichRussell Gallup,  
R. F. D. 1, MoosupFred Cushman,  
Main St.Miss Bertha Lewis,  
Voluntown

# ASSOCIATIONAL CALENDAR AND COMMITTEES — 1924

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Association	Place	Date	Moderator	Clerk
Ashford.....	Dunham Memorial.....	Sept. 30.....	J. C. Stoddard Putnam	Win. V. Allen West Willington
Fairfield.....	Bridgeport 2nd.....	Sept. 24.....	Chas. A. Decker Bridgeport	Victor Sealise West Willington
Hartford.....	.....	Sept. 17.....	G. H. Schneek New Britain	Robert A. Merrill A. E. Tyrrell
New Haven.....	Plantsville.....	Oct. 1.....	D. P. Gaines Waterbury	G. H. Gardner Hartford
New London.....	New London.....	Sept. 10.....	H. J. Chase New London	Plantsville E. L. Nield
Stonington Union.....	Plainfield Union Moosup	Sept. 10.....	E. E. Seates Jewett City	Lebanon C. A. Merrill Noank

# CONNECTICUT STATE BOARD OF PROMOTION — 1924

## ASSOCIATION

Ashford  
Fairfield  
Hartford  
New Haven  
New London  
Stonington Union

## CHAIRMEN

Rev. John C. Stoddard  
Rev. Ellis Gilbert  
Rev. H. J. White, D.D.  
Rev. W. H. Wakefield  
Rev. Chester H. Howe  
Rev. George R. Atha

Miss Rosa O. Hall  
Mrs. E. C. Link  
Mrs. Allen W. Brown  
Mrs. C. S. Carter  
Miss Alice M. Dean  
Mrs. W. M. Brown

Miss Grace Stanton  
T. T. Phillips  
Mr. Wm. J. Reid  
Mr. W. R. Dixon  
Mrs. G. W. Borden  
Mr. W. I. Spicer

Mr. Harold Nichols  
Mr. Herbert Hirst  
Mr. Geo. R. Bestor  
Miss Aldora Bailey  
Mrs. W. D. Hetherington  
Mrs. A. M. Clarke

## MEMBERS-AT-LARGE

Rev. E. Scott Farley  
Mrs. Chas. W. Hopkins

Rev. O. G. Buddington  
Mrs. Theophilus Eaton

Rev. D. A. Pitt, D.D.  
Mrs. A. L. Mulloy

## MEMBERS EX-OFFICIO

Rev. J. N. Lackey, D.D.  
Rev. Elbert E. Gates  
Mr. Dwight Chapman  
Mrs. J. B. Kent

Rev. A. B. Coats, D.D.  
Miss Mary L. Howard  
Mrs. J. R. Holley

Rev. H. B. Sloat  
Rev. James McGee, D.D.  
Mrs. J. H. Morshead

## FORTY-SECOND ANNUAL CONFERENCE of the BAPTIST MINISTERS OF CONNECTICUT

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Rev. P. F. Wolfenden, President

Rev. A. D. Carpenter, Secretary pro tem

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The devotional service was conducted by Rev. Manford W. Schuh, of Memorial Church, Hartford. The theme was John 12:36, "Believe in the light."

The secretary having removed from the state, the President named by common consent Rev. A. D. Carpenter secretary pro tem.

Rev. E. E. Gates reported the following changes in the ministry: Deaths four; removals outside the state fifteen; changes within the state eleven; resigned without charge seven; new pastors ten; pastorless churches eleven.

After the obituary notices were read, Rev. R. W. Ferguson of Rockville offered prayer.

In the absence of Dr. Coats, Rev. E. E. Gates introduced the following pastors, who have recently accepted calls to churches in the state: Rev. C. A. Decker, Bridgeport First; Rev. F. F. Foshay, Willimantic First, and Rev. Francesco Sannella, New Haven Italian.

Felicitous words of welcome were spoken to these brethren by the Moderator.

Dr. William Ross of New Britain, the first essayist, was introduced, choosing as his subject "Our Task."

The paper was a clear, well-balanced appeal for the older but well grounded interpretation of the cross. "The task of the church is to build on the foundation of the cross, and to be careful what we build . . . Jesus Christ the Son of God came to save his people from their sins . . . our task is to preach Christ and him crucified . . . faith does not ask us to prove the cross, she long ago proved herself . . . In season and out of season hold up that cross and men will come."

Rev. H. B. Hutchins spoke words of hearty commendation.

The second essayist, Rev. J. G. Osborne of Mystic, chose as his subject, "The Maintenance of a Standard."

The writer drew the analogy between the necessity of a standard in the so-called secular fields and the field of religion in the Christian church. "The standard is Jesus Christ in his teaching, his life, his death . . . to desert Jesus Christ is to lose the cause of the church."

The essay was well received. Time being limited, the thanks of the assembly were conveyed to the reader by the Moderator.

Dr. E. T. Tomlinson of the Ministers and Missionaries' Benefit Board gave the closing address of the session.

"The church demands a preacher, an executive, the social side, an exemplary life, and an educated ministry . . . The pew has a heart hunger, deeper than theology, for the finer things of life . . . The business of the M. M. B. B. is to look after the men in present need and the families of those who have passed on to their eternal reward."

The report of the nominating committee was presented by Rev. George R. Atha, Chairman, as follows:

President, Rev. B. N. Timbie.

Secretary, Rev. A. D. Carpenter.

Trustees, Rev. A. D. Kendrick, Rev. R. Maplesden.

First Essayist, Rev. Chester H. Howe.

Alternate, Rev. G. C. Laudenslager.

Second Essayist, Rev. Ellis Gilbert.

Alternate, Rev. C. S. Nightingale.

The report was accepted and the nominees declared elected.

The session was closed by the benediction.

(Signed) A. D. CARPENTER,  
Secretary pro tem.

## MINUTES OF THE BAPTIST MINISTERS' WIVES' ASSOCIATION OF CONNECTICUT

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The twenty-first Annual meeting of the Baptist Ministers' wives of Connecticut was held at the Central Baptist Church of Hartford, on Monday, October 15th, at 11 o'clock. This meeting took the form of a Reception and Luncheon, given in honor of Mrs. H. J. White, and Mrs. J. N. Lackey, wives of the associate pastors of the church. The ladies received a cordial welcome in the vestibule, after which they were shown to the parlors, where a delicious luncheon was served by the Woman's Society of the Central Church.

Yellow and white were the prevailing colors, and gorgeous chrysanthemums, softly shaded lights, and happy greetings made the place and the occasion one long to be remembered. Grace was said by Mrs.



White, and after luncheon the meeting was called to order by the President, Mrs. D. P. Gaines of Waterbury. The minutes of the last meeting were read by the secretary, Mrs. H. B. Hutchins of Hartford, and approved, after which the Nominating Committee presented the names of the following list of officers to serve for the ensuing year:

President, Mrs. H. B. Sloat, Suffield.

Secretary, Mrs. J. G. Osborne, Mystic.

Chairman Program Committee, Mrs. E. E. Gates, Hartford.

These officers were unanimously elected. Mrs. David A. Pitt of Norwich then moved a rising vote of thanks to the ladies of the church, who in honoring their pastors' wives had so graciously included us in their delightful hospitality. The president of the society, Mrs. Leroy M. Bennet, assured the ladies of their welcome, and thanked them for their appreciation. Mrs. E. E. Gates then spoke of the homegoing during the past year of two pastors' wives, much loved members of this association, and in very fitting words, paid high tribute to the beautiful life of Mrs. Manford W. Schuh, of the Memorial Church of Hartford. Mrs. J. G. Osborne of Mystic spoke lovingly of Mrs. Charles A. Merrill of Noank, so greatly esteemed, so dearly beloved by all who knew her. Mrs. Nicholson of Bridgeport closed this memorial service with a tender prayer. "Some ministers' wives I have known" was the topic assigned Mrs. H. M. Thompson of Stonington, and though she assured us she had not a century's knowledge to draw from, she yet succeeded in giving us many happy glimpses into the past, and many delightful reminiscences of those whose life and influence still remained with her.

The meeting was then adjourned to the general sessions of the Convention.

Respectfully submitted,

GENA H. OSBORNE, Secretary.

## RELIGIOUS EDUCATION AND YOUNG PEOPLE'S SESSION

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MONDAY 2 P. M.

The Devotional Service was led by Rev. Manford W. Schuh.

The Annual Report of the Commission on Religious Education was read by the chairman, as follows:

## Report of THE COMMISSION ON RELIGIOUS EDUCATION

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Owing to the resignation of Rev. William T. Thayer as Director of Religious Education in August, after four years of faithful service, the Department work at present is greatly handicapped. The other secretaries and workers of the Convention in addition to their own department work, which makes increasing demands upon time and strength, at present are generously rendering such service to this Department as they can, so that we still are attempting to function in this time of readjustment.

**Summer Training Schools.** The Commission is co-operating in the maintenance of two schools for the training of Christian workers. The school conducted for ten days in June, under the direct supervision of the Connecticut Sunday School Association, specializes in teacher training and offers a three year course of unquestioned merit. Local Sunday school superintendents and Religious Education Commissions who are eager to lift their standards of work should begin their plans early and send one or more teachers or prospective teachers to New London next June. Our Baptist group at this school has always been small—this year it numbered only 11, while the Congregationalists had 67. We Baptists are not conspicuously eager to train ourselves for service in the education work of the church.

At Ocean Park, Maine, we co-operate with the other New England states in a Baptist School of Methods for the training of our church leaders. It affords a great opportunity to sit at the feet of leaders who have been eminently successful in Christian work. 881 registered students were in attendance last August, and enthusiasm for the high grade of instruction never ran higher. Connecticut was represented by 34 students, 31 living in the Coats-Connecticut House. They return to their churches with horizons widened, convictions deepened, purposes clarified and definite plans of work well laid.

The Coats-Connecticut House, which the Convention maintains for the accommodation of our Connecticut delegates, is becoming more attractive and comfortable through the gifts of churches and individuals for the furnishing of rooms. There still is need, however, and friends of our work are invited to help in this very practical way.

In order to safeguard the future of Ocean Park against the encroachment of amusement enterprises that would detract and lower the community standards, and to furnish opportunity for the normal development of the School of Methods, Camp Hasseltine for Girls and Camp Judson for Boys, an additional tract of land, consisting of thirty acres, which adjoins the assembly ground, was purchased. A

girls' lodge for Camp Hasseltine, with every convenience needed for the comfort and safety of the young women, has already been built upon it. A similar building for the boys' camp will not be built at present because funds do not permit.

For the financing of the additional land, building and equipment, a campaign for \$20,000 was launched by the Director, Dr. F. F. Peterson, and to date, \$1,925.52 has been secured. Connecticut stands a poor third in the list of contributing states with a total contribution of \$51.85. Of this amount, the First Church of Waterbury gave \$38.85, and four other churches small amounts.

The Commission feels that Connecticut needs to awaken to the importance of Ocean Park. It has proved itself a great training school for Christian workers. In the last three years more than 160 young people have there dedicated their lives to special Christian work, and scores of these are now in training in colleges, missionary training schools and seminaries. Connecticut should send 100 young people to the School of Methods next August and co-operate with her sister New England states in providing it with necessary equipment.

**Daily Vacation Bible Schools.** Eleven schools were conducted in the state the past summer: Norwich, First and Central; Bridgeport, First (Hungarian) and Italian; Hartford Central (Italian) and Union; New Haven (Italian); Waterbury, Second; Southington; Meriden; and West Hartford. Ten of the schools reported that encouraging results have been obtained. One minister closes his report with the following remark: "We wish that the Daily Vacation School could be continued the whole season of the summer months. The interest of the children was daily increased. The attendance was increasing when we had to stop. The religious exercises and character stories were emphasized. The School has opened many homes for further work for the pastor of the church. God bless the supporters of the Daily Vacation School."

Two features of the schools this year are worthy of special notice; first, the large proportion of volunteer teachers. Out of 95 teachers in 10 schools, 78 were volunteers. The volunteer service greatly reduced expense, was beneficial to the workers themselves, and enables the church to conduct its follow-up work to better advantage.

Secondly, the results show that vacation schools can minister to native American children of Yankee parentage quite as well as to those from new American homes. Three very successful schools had almost exclusively American children.

Churches should in some way be brought to realize that the Vacation School presents an exceptional opportunity and has a right to a place in the church program of the year. It is a very successful

Americanization agency. It is a means of making new contacts with unchurched homes, and it helps to eliminate the costly summer slump in the church life and work.

**Young People's Work.** A year ago and two years ago, the reports of the Commission revealed much concern for our young people. Investigations showed a multiplicity of agencies, denominational, interdenominational and undenominational, that were appealing for our young people's support and attempting to lead them toward a solution of their problems. But these many agencies have as many plans and programs, and the welfare of the young person himself and the church he is attached, in many cases, is a matter of at least secondary importance.

These external agencies develop and foster as many groups of young people in the local church, educational, missionary, inspirational and social, each making its appeal for a maximum portion of the young person's time, thought, energy and pocketbook. The result is many meetings and activities and appeals, much energy consumed in running machinery, a few conscientious young people over-burdened with many competitive interests, and the larger group of young people under no effective discipline and training.

To meet this situation, the Department a year ago strongly recommended the formation of the Young People's Department in the local church. For a description of the same and a plan for bringing it into operation, read the Commission's report, pages 88 and 89, in last year's annual.

This form of young people's organization has already proved itself in the most forward-looking churches in the country. It is high time it should be seriously considered by all. We have this word of encouragement for those who hesitate for fear that the department may meet with opposition from groups having affiliation with interdenominational interests.

The one most vitally affected is the United Society of Christian Endeavor, and we are authorized to say, in behalf of the state organization in Connecticut, that local Christian Endeavor societies are entirely free to adapt their programs in order that they may be integral parts of the all-inclusive program of the Young People's Department.

We dare to believe that other young people's agencies will be as generous as the Christian Endeavor.

**Better and Bigger Baptist Church Schools.** This is the second year of the "Big Baptist Church School Program of Advance." Only the most forward-looking and progressive of our Connecticut schools swung into line last year, but now that its experimental stages are past, all our schools should adopt it, or be sure they have a better program in its place.

Taking the program of the Board of Promotion as basic, a carefully correlated program has been worked out for the entire church, enabling its several departments to stress the same things at the same time. We need not dwell on the advantages to be gained from such co-operative effort. It is evident to all that if the church for the month of October stresses stewardship, much is to be gained if the church school, the young people's organization and the Juniors all put the emphasis at the same place.

The program for the Church School calls for study, conference, planning and effort on the part of church school workers along the following lines, from September to May inclusive: September—Membership—enlisting new members, recovering old ones; October—Training for Leadership, Stewardship of life; November—Equipment for Bible School Teaching; December—Graded Worship; January—Home Co-operation; February—Young People; March—Evangelism; April—Juniors; May—Week-day Church School. For every month there is a topic of vital importance, and to help the workers consider these great objectives and meet their challenge, a study book has been prepared by our Publication Society, which devotes a chapter to each. A co-operative, comprehensive, forward-looking program for the on-marching church schools; the order of the day for Connecticut schools is "Fall in line." Don't wait for the Commission to labor with you. Send in your registration to the Publication Society. Secure your Study Books and start your program of work at once.

**The Department of Education.** A word concerning the Department closes the report. Religious Education leadership among our churches in Connecticut has been far from easy. Those who know the least about it sometimes talk the most. Many good brethren, with the interest of the Kingdom at heart, have yet to read the great commission of our Lord to his disciples and really accept the trust of "teaching them to observe whatsoever I have commanded." We welcome constructive criticism. We earnestly seek sympathetic co-operation from our brethren.

MANFORD W. SCHUH, Chairman.

The first address of the session was by Rev. Charles N. Arbuckle, D.D., of Newton Centre, Mass., who spoke on "The Outlook for Religious Education."

Rev. Cornelius Woelfkin, D.D., of New York, delivered the closing address on "The All-Sufficiency of Divine Grace and the Gospel."

After the singing of a hymn, the session was closed with prayer and benediction.

## CONNECTICUT BAPTIST EDUCATION SOCIETY

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### President

Rev. Herbert Judson White, D. D., Hartford

### Vice-Presidents

Rev. H. M. Thompson, D. D., Stonington

Rev. J. G. Osborne, Mystic

### Secretary

Rev. Burt N. Timbie, Meriden

### Treasurer

Mr. Fred B. Bunnell, First National Bank, New Haven

### Auditor

Mr. John Starkweather, Ansonia

### Trustees

Principal H. M. Truesdell, Suffield

Mr. Curtis P. Gladding, Hartford

Mr. E. M. Wightman, New Britain

Rev.\* J. N. Lackey, D. D., Hartford

Edith Wing, New Haven

## CHARTER

Passed May, 1820

Section 1. Be it enacted by the Senate and House of Representatives in General Assembly convened. That Asahel Morse, Caleb Moore, Joseph B. Gilbert, John Bolles, Hezekiah Huntington, Elisha Cushman, Noadiah Woodruff, David King, Jesse Savage, Pierpont Brockett, David Bolles, Isaac Dwinnell, Eli Ball, George Mitchell, David Turner, Jeremiah Brown, Asahel Otis, Jonathan Goodwin, Jr., Orra Martin, Asa Talmadge, Chauncey Wheeler, Thomas Wheeler, Elijah Filley and their associates, be, and they are hereby formed into, constituted, and made a body politic and corporate, by the name of "The Connecticut Baptist Education Society," and by that name; they and their successors shall and may have perpetual succession, shall be capable of suing and being sued, pleading and being impleaded, in all suits of whatever nature soever, may have a common seal and the same alter or change at pleasure. And may also have, purchase, receive, hold and convey away estate, real, personal or mixed, the annual income of which shall not exceed three thousand dollars.

Sec. 2. The said Baptist Education Society may from time to time elect a president and such other officers and agents as they may find necessary or convenient; may elect and receive additional members; make by-laws respecting number, qualifications, and duties of their officers and members, prescribe the mode of election and admission of members; the time, place, and manner of holding their meetings; the number necessary to form a quorum; and all other by-laws and regulations which said society may deem necessary for the government and due regulation of its concerns to promote and secure the essential objects of said Society, as expressed in their Constitution—not repugnant to the laws of this State or of the United States.

Sec. 3. The first meeting of said Society shall be held at Hartford, on the first Wednesday of May, A. D. 1821.

Sec. 4. This act of incorporation, and every part thereof, may be altered, amended, or repealed at the pleasure of the General Assembly.

## CONSTITUTION

Article 1. This Society shall be known by the name of "The Connecticut Baptist Education Society."

Art. 2. The object of this Society shall be to assist young men and young women, who are called of God to preach the Gospel, in acquiring such mental discipline and culture as shall render them more useful in the kingdom of Christ.

Art. 3. This Society shall consist of such persons as pay into the treasury one dollar or more annually; also of delegates from churches and auxiliary societies, which shall be entitled to representation at the annual meeting as follows, viz.: Every church and auxiliary society contributing to the funds of the Society five dollars annually, shall be entitled to one delegate, and those contributing ten or more dollars, two delegates. The payment of fifteen dollars in advance shall constitute membership for life.

Art. 4. The officers of this Society shall consist of a President, two Vice-Presidents, a Secretary, a Treasurer, an Auditor, and five Trustees, to be chosen annually in any manner the Society may determine.

Art. 5. The officers of this Society shall constitute an Executive Committee to manage the concerns of the Society during its recess, to control its funds and property, to examine and admit candidates to the benefits of the Society, and at every annual meeting of the Society, they shall make a faithful report of their doings the preceding year.

Art. 6. The Secretary shall keep a record of the beneficiaries, and record the acts of the Society and of the Executive Committee, draw all orders on the Treasurer authorized by said Committee, conduct the correspondence, give notice of meetings, and prepare the



annual report of the Executive Committee to the Society. The Treasurer shall have charge of the current funds of the Society, and pay them out only to the order of the Secretary; he shall also safely hold all bonds, notes, deeds, and other evidences of property belonging to the Society, giving ample security for these trusts. His accounts shall always be open to the inspection of the Executive Committee and Auditor, and he shall make a detailed report of the same quarterly to said Committee, and annually to the Society. The Auditor shall examine annually, or oftener, the accounts and securities of the Treasurer, and certify the same.

Art. 7. The Executive Committee shall, annually, at its first quarterly meeting appoint a Finance Committee of three of its own members, who shall negotiate and invest all legacies, bequests, and other permanent funds of the Society, unless otherwise provided by their donors, according to the laws of Connecticut concerning trust funds.

Art. 8. The annual meeting of the Society for the election of officers and transaction of other business shall be holden during the week and at the same place of each meeting of the Convention. Special meetings of the Society may be called by the President, at the request of five members of the Executive Committee. The business of the Society may be transacted at all regular meetings by a majority of the members present.

Art. 9. Every person admitted to the benefits of this Society must be a member of some regular Baptist church. He must produce a letter from said church, certifying his good standing, and its commendation of him as one called to God to the ministry. He must satisfy the Executive Committee that he possesses gifts promising usefulness in the work; and he shall, furthermore, be recommended to the patronage of the Society by at least three regularly ordained ministers of the Baptist denomination.

Art. 10. No person shall be aided by this Society unless he shall certify his intention to take the full course of study preparatory, collegiate and theological, unless, in the opinion of the Executive Committee, his age and circumstances do not admit of such a course; and the institutions in which beneficiaries pursue their studies shall be subject to the approval of the Executive Committee; and, voluntarily failing to enter the ministry, or for sufficient cause being dropped from the list of beneficiaries, he shall refund the money, with interest, he has received from the Society.

Art. 11. The personal services of those who are appointed to manage the concerns of the Society shall be in all respects gratuitous.

Art. 12. No alteration shall be made in the foregoing Constitution except at an annual meeting of the Society, by a two-thirds vote of the members present, written notice of the proposed change having been given and recorded one year previous to its adoption.

**Report of the  
ONE HUNDRED AND FOURTH MEETING  
of the  
CONNECTICUT BAPTIST EDUCATION  
SOCIETY**

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The 104th annual meeting of the Connecticut Baptist Education Society was held at the First Baptist Church, Hartford, Connecticut, October 15, 1923. President Herbert J. White, D. D., of Hartford, called the meeting to order. He briefly reminded us that the granting of religious freedom in this state in 1789 was followed by the organization of many Baptist churches in 1790, of the Missionary Society by Luther Rice in 1814 and this Society in 1819.

The inspiring and impressive devotional exercises were conducted by Rev. Manford W. Schuh, who spoke of the scenes in the "upper room."

The reports of Secretary and Treasurer were presented and approved.

The President appointed a Nominating Committee, and an Enrollment Committee.

The Nominating Committee presented their report, and by unanimous vote, the following officers were elected for the ensuing year:

President, Rev. Herbert J. White, D. D., Hartford.  
First Vice-President, Rev. H. M. Thompson, D. D., Stonington.  
Second Vice-President, Rev. J. H. Osborne, Mystic.  
Auditor, Mr. John Starkweather, Ansonia.  
Secretary, Rev. B. N. Timbie, Meriden.  
Treasurer, Mr. Fred B. Bunnell, New Haven.

Trustees: Dr. H. M. Truesdell, Suffield; Mr. Curtis P. Gladding, Hartford; Mr. E. M. Wightman, New Britain; Rev. J. N. Lackey, D. D., Hartford; Miss Edith Wing, New Haven.

President White most felicitously introduced the speaker of the evening, Rev. Edgar Y. Mullins, D. D., LL. D., President of the Southern Baptist Theological Seminary, of the Southern Baptist Convention, and of the Baptist World Alliance. President Mullins addressed the Society on "Religious Leadership." The address was interesting, strong and stimulating. It was full of insistence on the need of a consecrated, divinely called, and thoroughly trained leadership; not only up with the times, but leading them. A profound impression was made on all, and a hearty and unanimous vote of appreciation was tendered the speaker.

The meeting was closed with prayer, and the benediction.

## EXECUTIVE COMMITTEE'S REPORT

There are at least twelve people who know that the Connecticut Baptist Education Society is still alive. They are the students who have found the Society a friend in need this last year.

The unequal distribution of wealth is strikingly evident when ministerial students face their long period of training. Very few young people fitting themselves for definite Christian work are able to be independent financially.

Our Education Society has merely endeavored to encourage these young people in their efforts for an adequate preparation. Our allowance of \$125 a year will not furnish many luxuries. The Secretary is keenly alive to the importance of even this small remittance when he receives the letters from anxious students inquiring if anything has happened to prevent the quarterly remittance or tactfully suggesting that the Secretary may have had a lapse of memory as to the precise date that the money should be sent.

It has been our privilege this past year to aid twelve students, eleven young men and one young woman. Three students are at Mt. Hermon, one at Columbia University, others at Yale Divinity School, Newton Theological Institution, Crozier Theological Seminary, and Bethel Academy, Swedish, St. Paul. Two colored students have been aided in their work in Virginia schools. We have had only one foreign speaking student in training at the International Baptist Seminary, East Orange. Our one young woman student is entering upon her third year at the Gordon Training School. One of our aided students graduated in June and will no longer need assistance. Three new applications for aid have been received. This will slightly increase the number of beneficiaries the coming year.

The Secretary has received during the year, many expressions of gratitude from these young people. You have helped them on their term bills, helped to provide adequate board, and helped to purchase books. For all your kindness they are deeply grateful.

A year ago, at our Annual Meeting in New Britain, we inquired what the Connecticut Baptists were planning to do with their Education Society. We are quite well assured this year. The Treasurer's report registers your decision in no uncertain terms. We are too old (104 years) and decrepit for any further use. Having rounded out the century of life and usefulness, you have decreed that we are not permitted to have even a second childhood. Therefore, we, about to die, financially, salute you. Our pulse indicates that we may not give you complete satisfaction in our death for a year or two, but you and the Program Committee will not be troubled with us much longer.

You probably have a better way of recruiting and assisting young Christian workers in their preparation for life work. We do not

claim that ours is the only way. It was the way we inherited, and we have tried to be true to the trust. We shall be just as loyal to your new way of doing things when you tell us what it is.

However, like the patriarchs of Old Testament times, we feel we have the right to summon you to our bedside before dissolution comes to give you a parting blessing, and to make one request of the Baptist people of the State—this request we make in all reverence and sincerity—"In God's name and for the Sake of His work over which we are responsible—do something."

If, as you gaze upon the aged form of the Education Society, you note a smile of perfect peace, you will know that we have been assured as we passed through the Valley of Shadows that Connecticut Baptists of today will at least do as well for their young Christian students as their fathers did, and, in all probability, a little more.

President Mullins has come to us at a critical hour in our history and your history. We welcome him and we are ready for his message, which we believe will help us all to see this task in a new light and inspire us to do our full duty, along this line of Christian activity.

It is, therefore, with special interest, we present for the annual address before the Baptist People of this State and our Education Society—Dr. E. Y. Mullins, President Southern Baptist Theological Seminary, Louisville, Kentucky, and President of the Baptist World Alliance.

B. N. TIMBIE, Secretary.

## Annual Report of the Treasurer of the CONNECTICUT BAPTIST EDUCATION SOCIETY

1922

## Receipts:

Oct. 1	Balance brought forward.....		
Oct. 18	Cash Collection at annual meet- ing, including memberships.....	\$101.35	
	Memberships paid during the year	7.00	
	A. J. Sloper, life membership....	25.00	
1923			
Mar. 12	Rev. H. M. Thompson, Stonington	25.00	
May 16	Miss Alice Bolles, Brooklyn.....	12.00	
			\$170.35
	Income W. E. Twiss Fund.....	15.40	
	Income Alfred J. Shipley Trust.....	29.75	
	Income Ann J. Shipley Trust.....	65.87	
	Interest Liberty Bonds .....	67.17	
	Interest on Savings Bank Deposits.....	569.36	
			747.55
	Plainville Church .....	5.00	
	Memorial Hartford .....	2.00	
	Montowese .....	5.00	
	Calvary Church School, Torrington.....	5.00	
	First Hartford Bible School.....	14.76	
			31.76
			949.66
	Withdrawn from Savings Bank Deposits...	500.00	
			1449.66
			\$1773.05

## Disbursements:

Frank L. Anderson, Address and Traveling Expenses .....	\$35.75	
Surety Bond Premium for Treasurer.....	12.50	
Orders to Twelve Students.....	1469.75	
		1517.00
1923, Oct. 1—Balance on Deposit in the First National Bank of New Haven.....		256.05
		\$1773.05
Mechanics Savings Bank, Hartford.....	35931	\$1000.00
Mechanics Savings Bank, Hartford.....	37751	1000.00
Society for Savings, Hartford.....	210843	1200.00
State Savings Bank, Hartford.....	40774	1000.00
New Haven Savings Bank.....	13853	1000.00
Connecticut Savings Bank, New Haven..	109056	1500.00
Savings Bank, New Britain.....	40828	1000.00

## STATE CONVENTION

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City Savings, Meriden.....	14695	1000.00	
Chelsea Savings Bank, Norwich.....	39436	1000.00	
Dime Savings Bank, Norwich.....	29105	1000.00	
Norwich Savings Society, Norwich.....	153904	1000.00	
Savings Bank of Tolland.....	6930	1000.00	
			<hr/> 12700.00
U. S. Gov. Second Liberty Loan 4½ % bonds .....		\$1000.00	
U. S. Gov. Fourth Liberty Loan 4½ % bonds .....		150.00	
U. S. Treasury Notes 4½ % 1947-1952...		500.00	
			<hr/> 1650.00
*Alfred J. Shipley Trust Fourth Loan bonds .....		\$700.00	
*Ann J. Shipley Trust Second Loan bonds		1550.00	
			<hr/> 2250.00
Deposit in First National Bank, New Haven .....			256.05
			<hr/>
1923, Oct. 4—Total Amount of Bonds and Deposits .....			\$16856.05
*Income only for the use of the Society.			

CONNECTICUT BAPTIST EDUCATION SOCIETY,  
Fred B. Bunnell, Treasurer.

I have examined the accounts of the Treasurer of the Connecticut Baptist Education Society for the year ending October 1st, 1923, covering receipts, deposits, orders and vouchers and footings, verified the Savings Bank deposits and the balance deposited with the First National Bank of New Haven, also the bonds owned and held by the Treasurer, and find the amounts as stated on page No. 94 of the book of the Treasurer, namely sixteen thousand eight hundred fifty-six dollars and five cents to be correct (\$16856.05).

October 9, 1923.

(Signed) JOHN STARKWEATHER, Auditor.

## LIFE MEMBERS

of the

### Connecticut Baptist Education Society

By the Payment of Fifteen Dollars and Upwards

*Adams, Rev. R. J.	Dixon, William E.	*McKinney, Rev. W. D.
Allen, William D.	Elwood, Helen	Merriam, J. B.
Atwood, Elnathan	Elmer, Rev. F. D.	*Miller, Edward
Ambler, Annie M.	*Evens, Rev. P. S.	Miller, Benjamin L.
*Ambler, James L.	Ewing, W. A.	Montgomery, William
Andrews, Andrew	*Fennel, Rev. Wm. G.	*Morse, Rev. B. S.
Andrews, Isaac	Fillon, R. A.	Morse, H. J.
Asby, Edward	Fitch, Dr. J. C.	Mosley, E. W.
*Baldwin, Lydia	Fitch, Mrs. J. C.	*Munyan, Chester G.
Barrows, Miss N. M.	French, David	Morris, D. E.
Bartlett, Matthew J.	Fry, Mrs. John	*Neale, Stephen D.
*Bates, James N.	Gardner, Rev. Geo. H.	*Newcomb, James
Beach, Theodore B.	Garton, Rev. J. V.	*Nicholson, Rev. G. W.
Beaumont, J.	Gates, Dea. Horace S.	Nordell, Spaulding
*Beers, George S.	Gowen, Rev. L. D.	*Ostrander, Mrs. S. J.
*Birdsey, Linus	Gager, Charles E.	Parker, S. A.
Birdsey, R. C.	Green, Jay	Payne, Rev. J. W.
Bolles, Alice	Gridley, Joel A.	Pearson, Lucius T.
*Bond, Rev. J. E.	Griffin, C. A.	Perkins, William
Boynton, E. B.	Hayes, J. W.	Perkins, R. B.
*Bromley, Isaac H.	Hamlin, E. C.	Phelps, William L.
Bronson, Frank S.	Hart, Daniel H.	*Piddock, Rev. C. A.
Brotherton, Cyrus C.	Herr, Mrs. J. D.	Plant, Alfred
*Brown, Rev. J. P.	Hiscox, Rev. E. T.	Pickett, Dea. William
Brown, L. R.	Holbrook, Rev. C. F.	Phillips, Annie B.
Brown, Rev. T. Edwin	Howard, Edith M.	Phelps, Rev. D. L.
Bunnell, Fred B.	Hurlburt, J. W.	Plant, William
Butrick, Rev. Wallace	Hyatt, Mary A.	Poteat, Rev. E. M.
Campbell, Miss Mary	Irish, Mrs. Sarah P.	Potter, Rev. L. L.
*Canfield, Charles B.	*Ives, John	Post, Julius P.
*Chandler, George P.	Ives, Rev. Sumner A.	Pratt, Horace H.
Chapman, Silas, Jr.	Ives, N. P.	*Preston, Edward V.
*Chase, Rev. J. N.	*Ives, Mrs. Wealthy S.	Preston, S. T.
Clark, Mrs. Jane A.	*James, Rev. J. S.	Prior, Chas. Edw.
Clark, William B.	*Johnson, Rev. C. A.	Prowitt, Charles S.
Condell, A. H.	Judd, W. S.	Prowitt, J. T.
Corbin, F. E.	Kelly, J. V. D.	*Ray, Rev. C. W.
*Cordo, Rev. H. A.	Keyes, William	Reid, Mrs. William
Crandall, Billings F. S.	Kneeland, Rev. F. W.	Reynolds, G. L.
*Crane, Rev. C. B.	Kneeland, Mrs. F. W.	Phelps, Rev. D. W.
Crocker, Dea. Leonard	Lawson, Rev. A. G.	Phelps, Rev. Arthur S.
Crocker, Orsamus	Mason, Rev. A. F.	Richardson, Rev. J. W.
Croft, Henry	Ludlow, Mary	Rigg, Mrs. P. S.
Curtis, William A.	Ludlow, Elizabeth	Robbins, William H.
Cutler, William D.	Marvin, George	Robinson, S. A.
Dean, Rev. Wilfred	McCarthy, Rev. Wm.	Robinson, Elizabeth



Sage, Rev. E. C.	Spencer, Dea. J.	Vaun, Samuel A.
Saunders, H. H.	*Starkweather, Mrs. H.	Walker, W. F.
Sellick, Mrs. Mary J.	Stevens, W. B.	Wallace, James A.
Setchell, Charles F.	Stevens, Dr. B. H.	Ward, N.
*Sexton, George	Steward, Mrs. Matilda	Weller, Samuel
*Shelly, Russell T.	*Stidham, Rev. I. F.	West, L. M.
Sherwood, Mrs. T.	*Stone, Rev. G. M.	West, Rev. W. Ward
*Shipley, Dea. A. J.	Strickland, James L.	White, Abijah
*Shipley, Mrs. J. A.	Stubbert, Mrs. E. S.	White, Mrs. Abijah
Sibley, I. S.	Sullivan, W. H.	White, J. W.
Silliman, Dea. Ezra	Taylor, Rev. J. A.	Whitford, H. G.
*Sisson, Thomas	Terrel, Edward	Wightman, J. E.
Skinner, L. A.	Thompson, Rev. H. M.	*Wightman, Rev. P. G.
Slate, Daniel L.	Thompson, Mrs. H. M.	Wilbur, R. P.
Slater, Rev. F. A.	Thompson, A. M.	Wilcox, E. H.
Sloper, A. J.	Thompson, D. W.	*Williams, Hon. D. J.
Smith, Mrs. Edwin W.	*Tuller, G. W.	*Williams, James A.
Smith, Newton C.	Turner, Peter C.	Wilson, Rev. Cable
Smith, Rev. Leonard	Turner, Mrs. Peter C.	Wilson, Rev. C. B.
Southworth, Levi B.	Turner, Rev. R. E.	
*Spencer, Carnot O.	*Twiss, Waldo C.	

\*Deceased

### APPLICATION FOR AID

When a young man applies for aid he is required to present a letter from his church, in substance as follows:

This certifies that Mr. \_\_\_\_\_ is a regular member of the \_\_\_\_\_ Baptist Church in this town; that he sustains a good moral and religious character; that in the judgment of this Church he is called by the Lord to the Christian ministry; and that he possesses talents which, with a good education, would render him useful in his sacred work. He is therefore recommended to the Connecticut Baptist Education Society for their patronage.

Signed by order and in behalf of the  
Church in

Baptist

Clerk

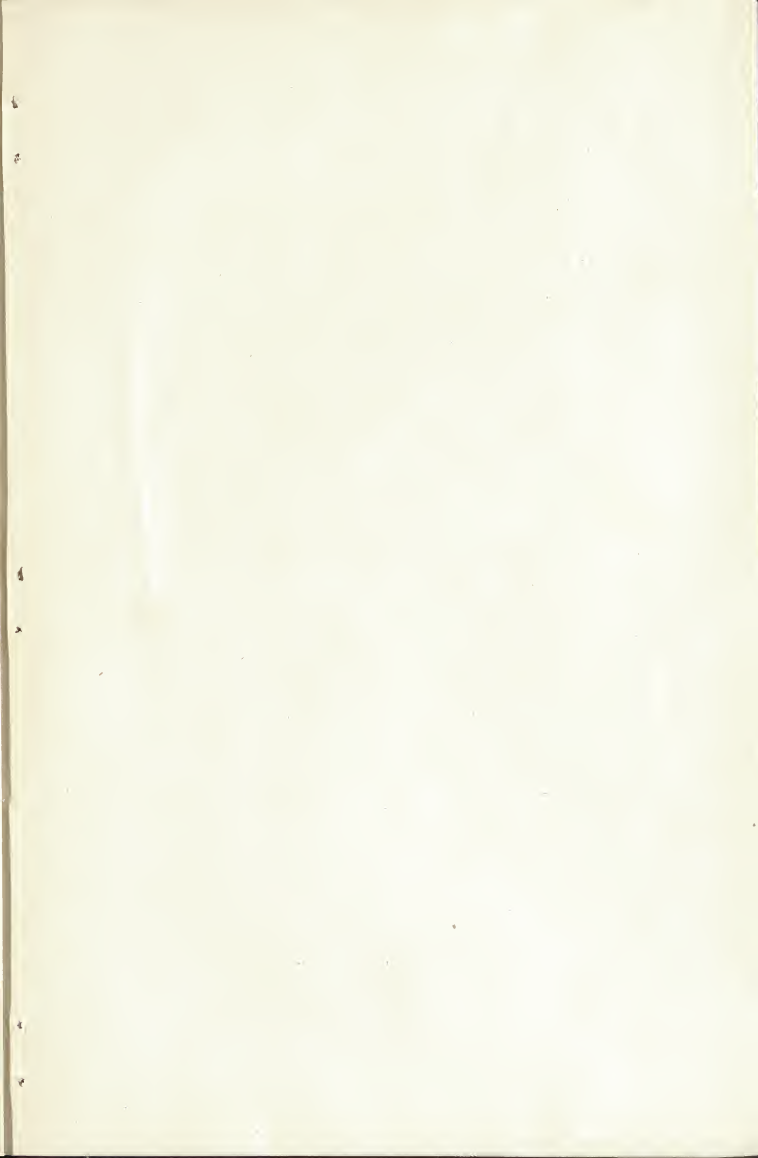
Pastor.

This certificate must be endorsed by three regularly ordained ministers of the Baptist denomination, in addition to the signatures of the clerk and pastor of the church of which the applicant is a member.

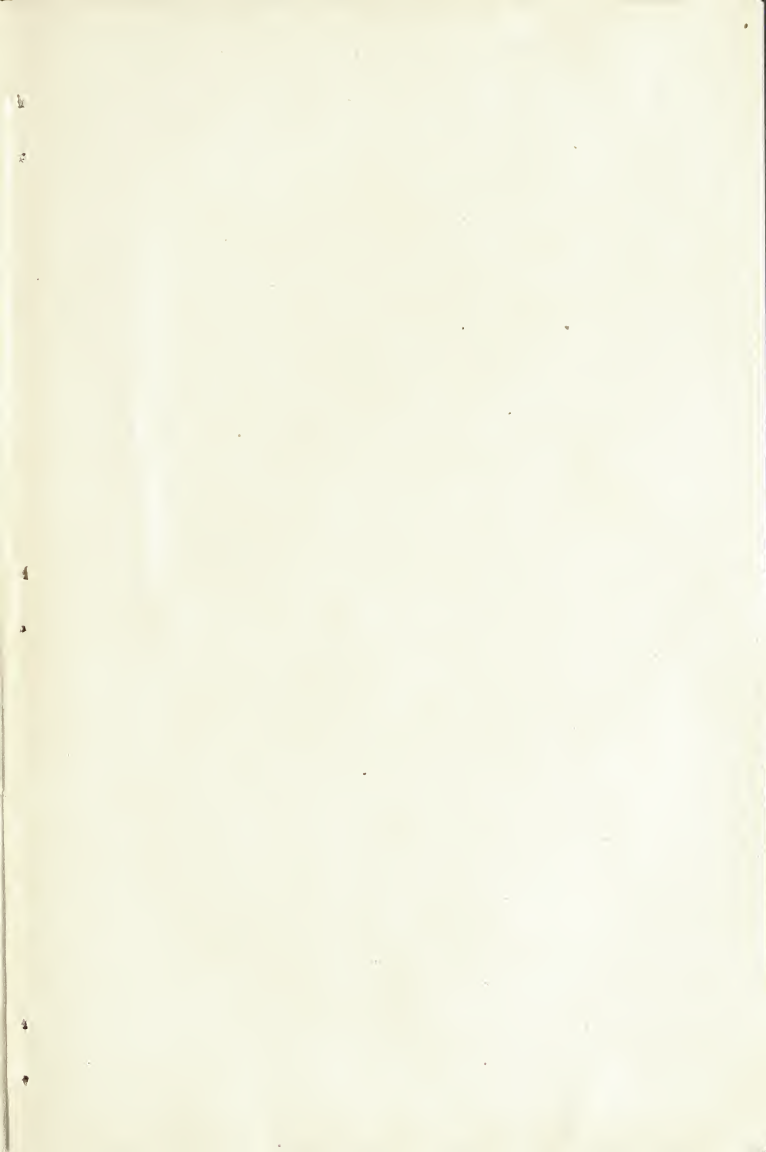






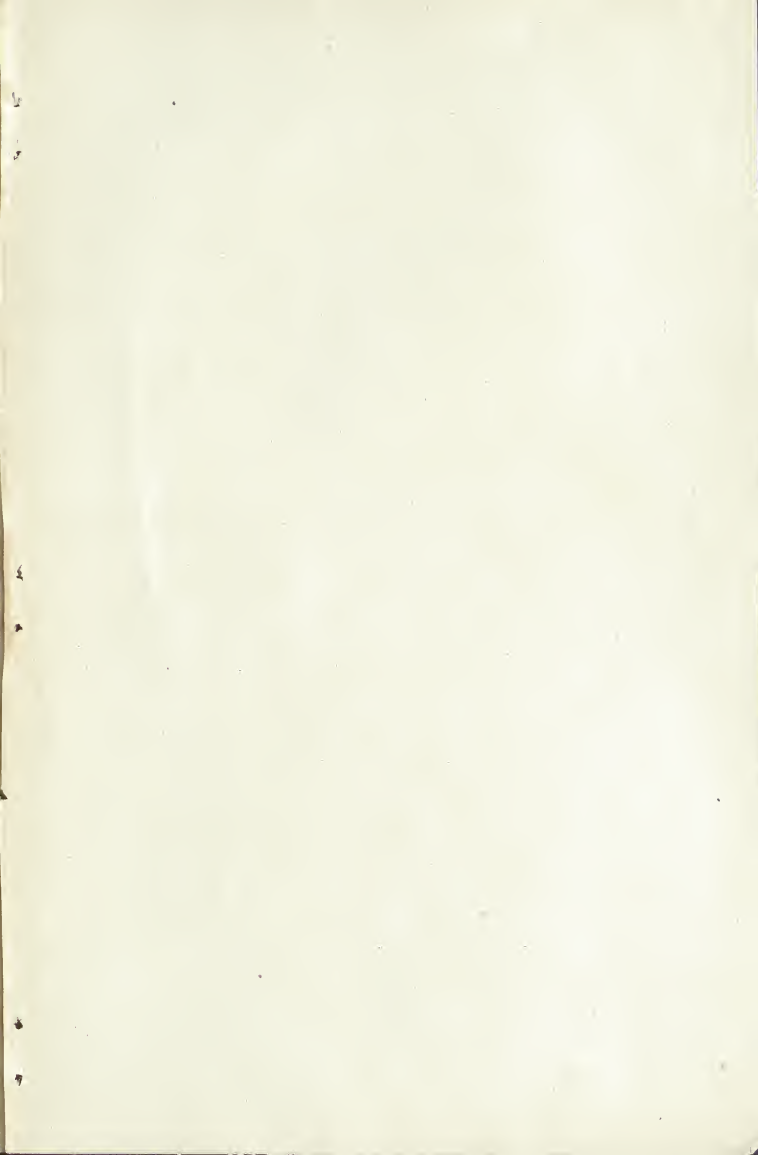
















## SEND ALL MONEY FOR

THE CONNECTICUT BAPTIST CONVENTION

THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

THE WOMAN'S AMERICAN BAPTIST FOREIGN  
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THE AMERICAN BAPTIST HOME MISSION SOCIETY

THE WOMAN'S AMERICAN BAPTIST HOME MISSION  
SOCIETY

THE MINISTERS AND MISSIONARIES BENEFIT  
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Make checks payable to the Connecticut State Board of  
Promotion,

A. B. Coats, Collector, 720 Main St. Hartford, Conn.

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### GENERAL BOARD OF PROMOTION

276 Fifth Avenue

New York City

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### CONNECTICUT BAPTIST EDUCATION SOCIETY

Mr. Fred B. Bunnell, First National Bank, New Haven, Conn.

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### SUFFIELD SCHOOL

William S. Fuller, Treasurer, Suffield, Conn.

Hobart G. Truesdell, Principal, Suffield

Rev. R. Maplesden, Financial Secretary, Suffield

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### HEADQUARTERS

Baptist Young People's Union of America

Baptist Tithers League

125 North Wabash Avenue, Chicago, Ill.